



Pax et bonum.

THE FRANCISCAN

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Jubilation in Trafalgar Square after an Open Air Eucharist

This photograph originally appeared in THE GUARDIAN for 11 June, 1973
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Learning to Serve



‘THE schoolmaster is abroad, and I must trust more to him, armed with his primer, than I do to the soldier in full military array, for upholding and extending the liberties of his countries’.

Lord Brougham, in the last century, gave a far greater potential for good to the field of education than did the seventeenth century writer who wrote that :

By education most have been misled ;
So they believe, because they so were bred.

One would not have to look far to see the chaotic effects of education in this latter sense, and this should have a salutary effect on those of us who are inclined to deplore unthinkingly the developments of the last thirty years in this country. There may be changes of emphasis in years to come, but we cannot suppose that a return to simpler—and more mechanical—methods would be desirable. Popular education is trying to learn from its own mistakes. G. M. Trevelyan was able to write, ‘Education has produced a vast population able to read but unable to distinguish what is worth reading’. The sceptic may say that we are now producing a population of illiterates. But who in fact is worse off than they would have been a generation ago ?

The three contributors to this number, who operate on three different levels of education, do not let us get away with the idea that there are any simple answers to their problems. H. G. Wells believed that ‘human history becomes more and more a race between education and catastrophe’. If ‘education’ is to educate, on whatever level, it must be a means of enablement to a person’s use of himself. If as Christians (or as Franciscans) we would want to name a ‘purpose’ for education, would it not be that of enablement for service—a serving of those who must learn to serve ? There may be an ironic truth in the saying of the Congreve character, ‘’Tis well enough for a *servant* to be bred at a university’.

The Minister's Letter

July, 1973.

My dear friends,

There have recently been two important events which have emphasised the drawing together of our Society. First there was the Inter-Provincial Third Order meeting when for the first time Tertiaries representing all the Provinces assembled to discuss matters of common concern. They also ensured such meetings can now happen from time to time. It was a very exciting experience and much was achieved. Secondly there was a meeting of our First Order Chapter which again meant representatives from each of the Provinces conferred together about our Franciscan life and witness. From this Chapter also was created the Chapter of the Society of S. Francis which will in future meet after the First Order Chapter and will comprise representatives of all three Orders in order to discuss matters that concern our Franciscan family as a whole. In the last year or two we have been aware of a growing together of our three Orders and this Chapter of the Society of S. Francis expresses this in tangible way, and we rejoice that this has come about.

We must preserve in our Society that degree of flexibility that will enable us to adapt ourselves easily to the changing needs of today. Within the one Society we have three distinct expressions of the Franciscan life—the Brothers and Sisters of the First Order living in communities under vows and undertaking mission in the world, the Sisters of the Second Order living an enclosed life and undertaking an apostolate through prayer, and the Brothers and Sisters of the Third Order, still a community but more loosely bound, immersed in the life of the world but no less committed to the Franciscan life. Here are different expressions of Franciscan life which cover a wide range and I believe answer the searching of many people in different parts of the world. But we must realise that flexibility does not mean that we have no rules or principles. It would be very easy to make the Society simply follow our own personal whims. We must always remember that the Church's business and therefore the Society's business, is to transform the world and not simply to be swept along by the spirit of the age.

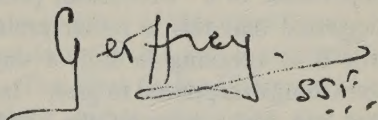
In England and America in the '50's and '60's, after all the technological advances there was a movement into a period of prosperity

which dwarfed almost everything that had gone before. It was the age of the dynamic classless society, the age of jazz, speed and irreverence. One must be young, crisp, tough and superbly professional. This was to be the way into the new age. Young idols sprang up who were larger than life and looked to as the prophets of the new age. There was a sense of newness and excitement in the air.

And yet as the '60's came to an end there was a noticeable air of disillusionment abroad. The great expectations had not materialised and had been seen to be romantic fantasies. The golden age had lost its gilt. In America the Vietnam War, racial violence and youthful unrest were at their height and there was a desire for quieter times. In England the new political order brought in by Harold Wilson and Edward Heath has drifted into political apathy and disenchantment and even the entry into Europe has not aroused much enthusiasm. The period of youthful fantasy has ended in disillusionment and nightmare as it often does. If we follow too much the swings of the popular moods we shall surely commit spiritual suicide. We need to be standing firmly for the more hard realism of discipleship which is concerned with being patiently faithful, being committed to the people among whom we live and work, persevering through difficulties and not giving up even though it is hard, and so producing fruit inevitably, fruit that will remain when the fantasies have exploded and are in the nightmare stage.

May the Holy Spirit renew us day by day,

Your sincere friend,



Minister General.

The London Rally

will be held at Westminster Central Hall on Saturday, 29 September, 1973.

- 12.00 The Eucharist. Preacher : The Reverend Norman Ingram-Smith
- 1.15 Lunch (Please bring own food. Tea/Coffee provided)
- 2.15 Informal Meeting. Speaker : Brother David S.S.F.
- 4.00 Tea

Quarterly Chronicle

Brother Michael writes :

ENGLISH PROVINCE This edition of THE FRANCISCAN carries three new addresses in the English Province and as one is in Wales and another in Ireland we have come to realise that the Province must soon have a new name !

‘ Tyr Brodyr ’—which means in Welsh the House of the Brothers—is now firmly established in Llanrhos, North Wales, and the Brothers are beginning to make themselves known in the Church there. Brother Kevin was ordained Deacon in Belfast at the beginning of July and with two other Brothers is living in a small house close to S. Luke’s Church in the Lower Falls. There is also a new address in London. We have been given the use of a small apartment in the Clergy House attached to S. Paul’s, Knightsbridge, and four of us will be living there. We hope it will be a convenient central point from which Brother John Charles can continue as Chaplain of the Third Order and from which I can be more readily available for the Brothers and Sisters. Brother Angelo will be with us and assisting in S. Paul’s Church though he expects to have some time also for the sort of work in schools at which he excels. These are three very contrasting new centres of Franciscan work, yet they have this in common that we recognise our vocation as one of availability, reconciliation and Christian presence. People so often ask, ‘ What will you be doing ? ’, and it is not always an easy question to answer. We have spoken sometimes recently of the importance of a ‘ Franciscan presence ’ in the world and it has been suggested that this is rather pretentious. Well, perhaps it would be true if in speaking in such a way we were to suggest that we have something exceptional to give. In fact we know that the only Presence that can make sense of the conflicts and confusions of our present world is the presence of our Lord himself in all the fulness and pain of his reconciling love. So, *being* remains more important than *doing*—even though wherever we are we find plenty to do ! There is no need to spell out the quality of being that is demanded of anyone who consciously declares his Christian calling in Northern Ireland, but there are conflicts of a different kind in Wales or London. Perhaps all that matters is that we should continue to recognise the privilege of being available to God wherever he might choose to place us as part of his own presence.

Certainly this availability means at the moment quite a lot of movement amongst the Brothers and Sisters. Sister Cecilia led a small group to America where they hope to find a home in California close to our brethren. At about the same time Benjamin left to join the Brothers on Long Island and Owen also went to America on the first leg of his journey to New Zealand. He will be living and working there with William who was once on his staff at the School ! Friars never retire—certainly since Owen left the School he has done a great work in London following up the boys who leave it. I don't think anyone would be surprised if old boys started turning up in Auckland !

Tristram left for Zambia and Christian is busy learning Swahili in order to join the Brothers in Tanzania. It will be a good thing to have one European Brother in our African noviciate.

News of other notable events and movements can be found elsewhere, but one important occasion was a source of great happiness to the large number of people who came for the novicing at the Friary in June. Brother Terry became our second South African novice, and with Jacob helps to keep us in mind of the particular tragedies and tensions of Johannesburg. At the same time we clothed Frans Eric and Ingmund from Sweden. The steady growth of our relationship with the Swedish Church leads us to hope that one day there may be a Franciscan House in that country. The novices who have come to us recently all enrich our lives in different ways, and to be obliged to look away from the all too easy insularity of England makes for a greater freedom in following our own vocation.

We have been made aware during the summer of the extent to which our very small Community has spread in the world and is engaged in Mission in so many different ways. The First Order Chapter which met at Hilfield was concerned to think deeply about this and the Provincial Council and Chapter which met soon after has continued its discussions on just how we may be of greater service to God.

It may also seem something of an exaggeration to call ourselves the European Province (and if any of our readers can make a suggestion other than 'English' which is straightforward and easy to use we would be grateful). Nevertheless the European ideal carries with it a readiness to look beyond ourselves and find new ways of openness and love which can overcome the barriers of country, class and culture. It is indeed tragic to find such divisions in our own nation, but even

more terrible as we face them in our Church. The Religious Life should, just by its existence, declare a Hope in which all barriers are overcome in Christ. The sharing of such a hope must be the essence of our plans and our prayers for the future.

Movements

Brother Paul David, who has been at the Liverpool House since it was opened in February, 1971, is going to university in October. As a student at Keble College, Oxford, he will be reading Philosophy, Psychology and Physiology. He has made many friends in the Liverpool area and his contribution to the house has been a valuable one. We wish him God's blessing in his studies.

Brother Rodney, after lending his strength to the house at Ashton, has moved to Glasshampton for the remainder of his time in the Province, though he will be spending the month of August in Assisi. He returns to the Pacific in the Autumn.

Brothers Gregory, Victor, Christian and Gareth have all left Glasshampton. Gregory has gone to Alnmouth and Victor to Plaistow. Christian and Gareth both went to Hilfield to prepare for work in Africa; Gareth is going for a few months to relieve Brother Desmond. He will be returning in the new year, by which time Christian should have arrived at Mtone Shamba.

James William, Alexander and Andrew Philip have all left Plaistow, James for Ashton, Alexander for Liverpool, where he is working for a local firm, and Andrew for the Friary at Hilfield.

Keith has left Ashton for Cambridge. Noel goes to Ashton on his return from Zambia. Juniper and Marcus have left Hilfield for Liverpool.

Sisters Cecilia, Jean, Joyce and Ruth should all be in San Francisco by mid-September, if the U.S. Embassy doesn't hang up visas any longer! Sister Judith goes to Sarum S. Michael College, Salisbury, in September for a three-year teacher training course. It is hoped that building work will begin on the Newcastle-under-Lyne house in September, after which two Sisters should be going there. Following Sister Cecilia's departure to the States, Sister Bridget will be Assistant Mother at Compton Durville.

Professions and Clothings

On 29 June, six postulants were clothed as novices in the chapel at Hilfield. They are Brothers Peter, Terry, Marcus, Amos, Frans Eric and Ingmund. The two Swedish novices, Eric and Ingmund, left Hilfield in the middle of July to spend three months in Sweden renewing contacts and seeing their families. We look forward to their return in October.

Brother Thomas and Brother Harry were accepted for profession at the summer Chapter. Thomas made his profession at Hilfield on 24 June, and Harry was professed at Alnmouth on 27 June. At Compton Durville Sister Ruth made her first profession on 24 June, while Sister Jean was life-professed on 7 June. At Freeland, Sister Marion was professed on 11 July. Sister Caroline Mary had been life-professed on 4 May. Brother Sebastian was elected to Life Profession at the summer Chapter.

New Arrivals

In late August we shall look forward to the arrival of four aspirants who will come to test their vocation. The Reverend David Jardine, Assistant Chaplain at Queen's University, Belfast ; Ian Robertson, a teacher of music from Kilmarnock ; Robert Widdowson, who has been working at the retreat house at Launde Abbey ; and James Fyfe, who has been working in Child Care.

Rallies

In the last few months the links between the Friary at Hilfield and the Diocese of Salisbury have been considerably strengthened and this was cemented when a Missionary Rally was held at the Friary at which the first public support for the link between the Diocese of Sudan and the Diocese of Salisbury was held. A very lovely open-air Eucharist was held in the cemetery.

During May there took place the first Franciscan Rally in the Glasgow area, at which a group of young Roman Catholics, led by two of their priests, performed 'Joseph and his Technicolour Dream-coat', and Bishop Neil Russell of the Fraternity of the Transfiguration preached at the Eucharist.

Summer Festivals

The Summer Festival at Hilfield was held in brilliant sunshine at the end of June, but sadly our guest of honour, Mr. Frank Judd, M.P., was prevented by constituency business from being present. Nevertheless he very generously came to apologise to the brothers personally and gave us a very stimulating evening the night before. The Festival was timed rather differently this year and it was very delightful in the evening when the various folk groups played on the lawn behind the refectory with a predominantly young audience.

At the Summer Festival at Alnmouth, Brother Geoffrey, the Minister, gave the address and this was followed by a performance of part of Bernard Shaw's 'S. Joan' by the All Saints' Players from Gosforth. It had been pouring with rain all the morning, but wonderfully at mid-day the sun came out for a lovely afternoon.

The Northwestern Festival was held at the Central Hall, Liverpool, on Saturday, 7 July. There were about a hundred people there and, though this was a smaller number than last year, the atmosphere was warm and friendly. It was good to be with friends who have known us for many years and new friends who have known us for not so long. Brothers from the Ashton and Liverpool houses were at the Festival and it was a special joy to have Sister Gwenfryd Mary with us from the house in Wales. The Provincial, Brother Michael, presided at the Eucharist and he and Brother Jonathan spoke at the meeting. It was particularly good to have Brother David Stevens, who heads up S. Francis House, Liverpool, as the Chairman of the meeting. In his talk he outlined the work of the S.S.F. in Liverpool and stressed the concept of ongoing mission. David is a member of the Third Order and his contribution to the meeting was a very valuable and very humorous one.

At the Cambridge Festival in May the Bishop of Dorchester was our preacher. He is an old friend of the community from his days as Principal of Westcott House. After lunch Brother Reginald took us for a tour of his—or 'our'—Pacific Province,

telling us of the new ways in which the community seems to attract, and can serve. He spoke appreciatively of Brother Christopher's work there. Brother Jonathan seemed to be happy to be amongst his old friends in Cambridge ; he described the many activities taking place at Hilfield and prompted one member of S. Bene't's to offer him a loom. He felt unable to accept !

Open Day at Compton Durville was a beautiful day. The guest speaker was Doctor Cecily Saunders, O.B.E., who was most interesting and inspiring.

Chapter Meetings

The Brothers at Hilfield were the hosts this summer at a number of very important Community meetings. The first was the Inter-Provincial Third Order Meeting when Tertiaries from many parts of the world gathered to discuss with Brother Geoffrey the future development of the Third Order on a world-wide basis. This was immediately followed by the First Order Chapter, and then later on by the English Provincial Council and Chapter. All in all a very busy few weeks ! At the end of the First Order Chapter, Brother Christopher's ashes were laid to rest in the cemetery in the presence of the brothers and Christopher's immediate family. We were so happy that they could be with us as we gave thanks for the life and ministry of Christopher.

Hilfield Visitors

There have over the last few months been a very large number of visitors to the Friary, both for the day and to stay in the guesthouse. It has been particularly encouraging that so many young people seem to find their way to Hilfield, especially from the local schools and youth clubs in the area. The brothers hope that this is something which will grow and develop.

At the beginning of the First Order Chapter the brothers were honoured by the first visit of the new Bishop of Salisbury, the Right Reverend George Reindorp, who spoke very amusingly at the buffet supper held on the first day of the Chapter. Later in the summer we were delighted to welcome the Bishop of Dacca who answered questions about Bangladesh in a very sincere and forthright manner. Another visitor to the Friary in the summer was Sister Mary Slaven, of The Congregation of the Sisters of Mary, who spoke very brilliantly on the Renewal of the Religious Life in the Roman Catholic Church.

Retreats at Hilfield

A large number of priests came to the Friary in May for retreat which was conducted by the Guardian, Brother Jonathan. Later in the same month there was held the Community Retreat conducted by Brother Luke, the American Provincial, when a very large number of brothers attended. In July, our old friend and brother, Father Max Mizzi from Assisi, came to conduct the second Community retreat of the year. There have also been a substantial number of Clergy Quiet days and the brothers at Hilfield hope that the Friary will be used much more as a place of retreat and spiritual renewal.

Brother Adrian

At the end of the Council it was announced that Brother Adrian was being transferred to the American Province for three years and will be flying to New York

on 1 October. It so happened that this exciting news for Adrian coincided with his twenty-fifth anniversary as a priest and a Mass of Thanksgiving was celebrated by Adrian which was followed by an informal evening which was in fact our 'official' thank-you and farewell to him.

Families' Camp

As these notes are being written the brothers at Hilfield are preparing for this now traditional July event and over one hundred parents and children are expected. It is one of our highlights !

Glastonbury

The brothers at Hilfield were very glad to be able to become involved in a small way with the work being done at Glastonbury with young people, and Brother Liam and Brother Terry spent a fortnight there.

Coming Events

On 15 September at Hilfield we shall be celebrating the stigmata Festival at which the Bishop of Salisbury will preside, and the Bishop of Kingston, The Right Reverend Hugh Montefiore will be the preacher. In the afternoon Brother David, making his first visit to the Friary since he left for America, will be one of the speakers. The next day, David will preside at the family mass when we shall give thanksgiving to God for David's fiftieth anniversary as a priest. It will be a very special occasion for him and for us.

On 27 October, a Rally for the midland area will be held at S. Germain's Church, Edgbaston, Birmingham, beginning with a eucharist at twelve noon. After a picnic lunch, talks will begin at 2 p.m. Speakers will include Brother Justin of the Brothers of the Good Shepherd, and Father Dennis Ede, vicar of Hodge Hill.

Cambridge Meetings

Two Sunday tea-meetings were held during Easter term. Rabbi Doctor Albert H. Friedlander spoke on 'Recurring Patterns in Judaism'. He based his talk interestingly on the Jewish year. The Reverend John Lang, head of Religious Broadcasting, spoke on 'Christian Apologetics Today'. His was a particularly well-attended meeting, and we enjoyed being at the microphone or camera end of this important means of apologetic.

S. Bene't's Church

In our worship at S. Bene't's we have moved, for the time being, from Series II to Series III, using John Rutter's setting. The children's eucharist grows in many ways, the music for Series II here being provided by Brother Martin's *Missa Puerorum*. This is well sung by the young people and their parents and well led by the orchestra.

Glasshampton

A quiet afternoon during the Pentecost season was conducted by the Dean of Worcester. During July, Tertiary Bill Simons gave an interesting series of seminars

on psychology and pastoral work. Sister Mary Catherine and Angela Butler camped at a nearby farm with a party of children from Balsall Heath, who added an unusual spot of colour to our Sunday worship !

Scotland

The Provincial Council accepted the invitation of the Bishop of Edinburgh to send a 'Franciscan presence' to the district of Pilton. The house will be run in conjunction with the Friary at Alnmouth, under the leadership of the Guardian. It is hoped to start in January, 1974, but Brothers Damian and Michael Kentigern will be visiting the area earlier to observe and plan with the guidance of the parish priest.

Tertiary and Companion meetings in Scotland will be held at Glasgow on 7 September at 7.30 p.m. at 326 West Princes Street, and at Edinburgh in Old Saint Paul's Church, on 10 September, also at 7.30 p.m.

Alterations

Plaistow brothers have developed to a fine art the ability of hopping over gaping holes, though it was a bit tricky to repair a fuse when the fusebox was discovered to be hanging by a thread over a two-storey hole in the middle of the house !

Novices' Urban Training

Three courses of three months each have been held at Plaistow and while Brothers would rightly hesitate to call themselves experts on the urban scene, the courses have been valuable in helping us to begin to ask the right questions about the urban world of today ; the mission of the church ; the role of the 'helping professions' ; being a Franciscan Brother and trying to live community life in Christ. Many friendships have been made in the Social Services, the Probation Service and local parishes. One Brother ended up acting as a temporary warden of a community centre complete with flat and colour television ! Another Brother is at present working as warden of an Adventure Playground in one of the most depressed areas of the borough of Newham. Everywhere Brothers have met with great kindness and willingness to co-operate. Always the active life is being lived against a background of prayer and worship and the need to constantly re-discover the meaning of brotherhood and a life under vows.

Brother Reginald writes :

PACIFIC PROVINCE The men who come to test their vocation in our Society do not all discover that they are meant to be friars. The very existence of a testing time and of temporary vows implies the possibility of some leaving. It's sad when they do, but we have to face it. Some will not get beyond the noviciate. Some who are professed in temporary vows will not feel called to take vows for life. So we are sorry that Afu and Matthias felt that they should not go on to life profession, but we wish them God's blessing in other spheres of work to which they have gone.

There are gains as well as losses. On 13 May, Joannes, an evangelist trained at S. Francis College, was clothed as a novice at Jegarata. We look forward to the profession of David John and Graeme Francis at Brookfield on 22 July, and of Richard Michael on 17 September at Jegarata, when he will have completed his motor mechanic's course at Port Moresby.

Christopher's death, so soon after we had gone to Glen Innes and were making plans to develop the work there, left a depleted team in Auckland. Just after Easter Donald Andrew joined the brothers there, and in September Owen will be going to New Zealand. A house adjacent to the vicarage has been acquired and is to be held in trust for the use of the brothers. As this will provide adequate accommodation, I hope we shall be able to maintain a larger team in New Zealand now. Colin has taken over the work which Christopher was doing as Warden of the Companions.

Kevin Bryan and Geoffrey Lee have recently come to test their vocation with the brothers in Auckland and there are three postulants—Matthew Akwai, Patteson Au and Martin Sagira—at Honiara. Now that we have postulants in these countries we must consider the question when to begin training novices there. This is a matter which I specially commend to your prayers. Please remember also Clement who is at Brisbane doing a course in tropical agriculture, and Alan Barnabas and Randolph who are now working at Koke.

The Province held its Chapter 27 April—
AMERICAN PROVINCE 1 May. This year the Chapter was held in Grace Cathedral in San Francisco. Bishop Myus opened the Chapter by celebrating the eucharist which was attended by the local fellowship of the Third Order as well as the Brothers.

Emerging from this Chapter was the decision of this province to establish a foundation in the diocese of Trinidad and Tobago. We hope to be able to have a Franciscan presence in Port of Spain by June of 1974. Three brothers are to be the first ones to go out. We hope that in due time West Indians will offer themselves to test their vocations as friars.

The province looks forward to the arrival of the Community of Saint Francis in the summer. Brother Luke hopes to accompany Mother Elizabeth on her visit.

On 14 June, Bishop Sherman of Long Island received the vows of Brother Joel, at a concelebrated mass in the garden. After the profession Brother Joel left on his holidays and he then goes out to California and the Ranch.

Corpus Christi brought the clothing of Brother Mark Charles. He began his community life in San Francisco last December, then moved to Long Island at Easter. Please keep him in your prayers.

In July two brothers, Alan and John Timothy are going to Montreal to explore the possibilities of establishing a house in Canada. We now have five Canadian brothers and feel we should look seriously at that great country to the north.

The annual Franciscan Festival was held on 16 June, and a record crowd was present. The eucharist was celebrated at noon and a picnic lunch followed. It was very good to have Brother Michael Thomas, formerly of this province but now at work in New Zealand, with us for the day. A sudden afternoon shower did not seem to dampen the festive spirit of the day.

A broadcast tribute to The Reverend Canon C. E. Fox

By the Bishop of Melanesia

IN many places in Melanesia hearts will be sad, for their great friend Doctor Fox has decided, much against our wishes, to return to New Zealand and he leaves Honiara tomorrow. He has been here so long—over seventy years—he has thousands of friends, many of whom write to him regularly, and everyone has looked on him as part of Melanesia. This was his home since 1903—this is where he has wanted to live—and even though people thought him a fool when he first came to Melanesia, because of his health and because of his keen brain, which could have gained for him high posts in any University. In 1900 he obtained First Class Honours in the University of New Zealand in the sciences, and also First Class Honours in Theology. He obtained by examination his Doctorate in Literature in 1917—a fitting reward for the amazing collection of writings and translations which he has produced in Melanesia.

Charles Elliot Fox was born in Dorset, England, in 1878 and migrated to New Zealand with his parents at the age of five. His father was a great Hebrew scholar and became the Vicar of Gisborne—but because Charles was so delicate he did not go to school until he was fourteen, and while at the Napier High School he often walked to Wellington and back to keep fit. He was a great cricketer, soccer

and chess player and a shell collector. He has always kept up a lively interest in these hobbies and is still a keen reader of each edition of the *Cricketer*.

In 1902 he went as assistant master to the famous S. Barnabas' School for Melanesians at Norfolk Island which was founded by Bishop Patteson in 1865. He was ordained the following year and later became responsible for establishing three other schools in the Islands—Pawa, Pamua and Alangaula, and later the Catechist College at Kohimarama. During his time as Priest in charge of San Cristobal he was adopted into the Arosi tribe and exchanged names with the young chief, and lived as a member of his household, taking part in the everyday work of the village people and acquiring a unique knowledge of the Arosi customs and language which resulted in the publication of his Arosi Dictionary. It was at this time, that partly on account of his small stature, he was given the nickname Kakamora—the name of a mischievous sprite believed to live in the Islands. In 1933 he joined the Religious Order of the Melanesian Brotherhood, and accepted their rule and way of life, and he was living with the Brothers on Malaita when the last world war caught up with him, forcing him to remain in hiding throughout the Japanese occupation.

He is a remarkable man in every way—although old he is for ever young—small of stature but big in thought—never accepting a high position of authority even though it was offered several times, and yet having an authority and *mana* unique in the Islands. He is indeed a sprite—and he has never been afraid to criticise those in authority in Church and Government. This is probably the reason why he has never received any high honour from Her Majesty's Government apart from the M.B.E.—a very small honour for one so great. He criticised only in order to stimulate us to more careful thinking and concern for the people of Melanesia. He has always thought as one of them and enjoys their love and respect—and indeed reverence—for they look on him as a holy man who has supernatural powers, and as one who is able to go a long way in solving their problems and difficulties. Hardly a day passes without a special request for prayers coming to him from people all over the Islands, and these letters have always been answered in that amazing handwriting of his, and in the language of the person who has sent the letter.

Seventy years is a long time to serve as a missionary—surely a world record ! And indeed Doctor Fox is a world figure not only for his missionary endeavour—but also because of his scholarship which has won him acclaim everywhere. What changes he has seen in this Diocese as he worked during the regimes of eight Bishops ! What changes he has seen in the country in Government and Commerce and the way of life of Melanesia ! He has often told us stories of earlier days in the Islands—and we could not help but admire his courage and zeal as he trudged through the bush or sailed his whale boat and lived as one of the people—working for some years as a labourer on a plantation so that he could get to know the conditions of the men. He has never ceased to praise the courtesy and kindness of Melanesians and it has always been his great desire that all should come to know the Christian Faith and understand it as Melanesians. He has an uncanny insight into Melanesian thought forms and that is why we value so much his translations of the Liturgy and the Prayer Book into Modern English—they are based on a scholarly knowledge of Hebrew, Greek and Latin, and yet expressed in a way that is meaningful to Melanesians. His work as Editor of the *Melanesian Messenger* since 1910 will

long be remembered as he tried to get Melanesians to express their own views rather than reproduce material gleaned from other countries. This desire has been fulfilled in the publication of *Kakamora Reporter*—a paper written by Melanesians for Melanesians. Above all, he has been ever ready to listen and learn and read—for he is a voracious reader of books new and old, and he has always kept abreast of the times in world events and world thought.

And now he has decided to leave us so that he can be near the members of his family in New Zealand—and he goes with our love and best wishes. He will never be forgotten and I hope many of you will continue to write to him in his new home in New Zealand. He is going away—but his spirit will stay with us—the spirit of Priest, Scholar, linguist, writer, translator, sportsman and friend—but above all *Kakamora*—and because he is all these things he will live still in Melanesia to inspire us in the days to come. Let us not be sad that he is going—but full of thanks to God for this great and wonderful man—faithful *Kakamora* in Melanesia.

Letter to Companions

July, 1973.

My dear Companions,

This is the last letter I shall be writing to you as Warden for Brother Michael and the Chapter have decided that it is time I handed on this task to a younger friar. I have now attained what the Psalmist considered man's natural span of life—three score years and ten—and I think I should hand on to someone else while I am still able to explain what work the office involves ; and possibly help him in the first months of his wardenship. But of course I am very sorry to have to say a kind of goodbye to you. Perhaps my successor will allow me sometimes to meet the Companions in various places.

The Companions were founded by Brother Arthur de Winton some fifty years ago. I took over the work from him when he became warden of the home for wayfarers in his old home near Brecon in about 1930 : and Father Algy asked me to continue with the work when he came to the Dorset Friary about five years later. During

those years the number of Companions has increased from under a hundred to several thousands. This has meant more organisation (although I hope we are not *over-organised*) and we now have many area chaplains and secretaries in many parts of the country. I would like to thank personally all those who have helped me and the Companions by acting in either of these capacities.

Talking of those who have helped me I would like also to record my gratitude to our late Brother Christopher. When the number of Companions grew so large that I found it difficult to do all the secretarial work involved, Brother Christopher took this part of the work from me and continued to do so until he went to the Pacific Province. There he was made the Warden of Companions in that area, a post he held until his death. Many Companions have written to me to say how much they valued the letter of welcome which Brother Christopher sent to them when they were admitted.

Lastly may I remind you that next year we shall be keeping another anniversary, for seven hundred and fifty years previously, in 1224, the first Franciscan friars landed in England at *Dover*. They then went on to Canterbury where they founded the first house in this country but subsequently they founded houses in London, Oxford and Northampton, and after that houses sprang up all over England in the course of the next few years. Perhaps Companions in their various areas would like to discover where their nearest pre-Reformation Franciscan house was situated and then with the friars and our Roman brethren do something to celebrate the coming of the friars to England. If you find this difficult to do please write to me and I will try and give you the necessary information. Brother Michael in conjunction with the Ministers of the Roman Catholic friars is planning a large celebration at Canterbury. You will undoubtedly hear more about this later, but I don't think this should prevent Companions having their small local celebrations.

So all in all this seems a very suitable time for me not to say goodbye but to commend you to the loving care of my successor whoever he may be.

God bless you all now and in the years to come.

Yours always in Christ,

KENNETH S.S.F.

Journey into Fog



THIS is being written at a time when the colleges of education are facing a crisis. The James Report and the latest Government White Paper, *Education : A Framework for Expansion*, have brought both staffs and students in colleges of education to a fever-pitch of self-examination and planning. While this is a generalisation which might be denied by some, it is true enough for me to take it as the starting point for what I want to say. I should also add that my own particular experience is in a middle-sized college of six hundred plus.

From their inception, the training colleges (as the colleges of education are still often called) were the Cinderellas of the educational world. They were to provide the teachers for the state elementary schools and, while their function was clear and could be quite narrowly defined, it was rare that this function was seen as being anything but purely and basically vocational. Kay Shuttleworth, a pioneer in teacher training, in 1846 thought it 'essential for the teachers of the poor to accept a way of life little different from that of their charges'.¹ Derwent Coleridge in 1862 took the view 'the better the schoolmaster is bred, the more highly he is trained, and the more he is socially respected, the more ready will he be to combat the difficulties, to submit to the monotony, and to move with quiet dignity in the humbleness of his vocation'.²

The kind of training these teachers received is shown by the early syllabuses, a conglomeration of a vast range of subject matter acquired at Chester by a timetabled fifty-one hours and ten minutes per week, while at S. Mark's the student had a daily programme providing eight hours and five minutes study, three and a quarter hours industrial occupation and thirty minutes leisure ! The subjects studied during each week were : 'twelve hours of education, eight hours scriptural knowledge, five hours and ten minutes of arithmetic, four and a half hours of preparation of lessons, three and a half hours of English grammar, three hours of vocal music, two hours and forty minutes of English literature, and a further thirteen hours of subjects such as "evidence of Christianity, Church history, English history, algebra,

¹ Taylor, William. *Society and the Education of Teachers*. Faber 1969. p. 95.

² Taylor, op. cit. p. 95.

Euclid, mensuration, natural and experimental philosophy, writing, geography and linear drawing"—a total of fifty-one hours and ten minutes timetabled work'.³

We may smile at the archaic, even romantic ideas underlying such a timetable ; we may pride ourselves on the greatly improved syllabuses to be found in colleges of education now, but the demands of the 1870, 1918 and 1944 Education Acts on teachers, and the influence of the McNair and Robbins Reports on teacher training have not really altered anything much. The reason for this seems to me to lie in two areas : (1) that the colleges are poor relations in the higher education sector and (2) that for some time they have not been clear themselves what their function or role should be.

The nineteenth century colleges did have clear aims and were sure of their values. These aims and values have continued into the twentieth century. Society itself thought it knew what it required from its teachers and it provided the means to train them as quickly and simply as possible.

The student-teacher entered his college usually from a selective secondary education.⁴ The institution was concerned to inculcate—if they were lacking—middle class values and aspirations. As Jean Floud, the sociologist, put it so well : the teacher saw himself as a missionary in the outer darkness of the suburbs or as a guardian at the gates of knowledge.⁵ The communities in which the students were trained were usually single-sex, cosy, paternalistic and frequently geographically isolated. Their pattern was closer to the boarding school model than the university. Up to about 1950 a college of two to three hundred students was considered to be quite large. It is interesting to note that the recent White Paper sees geographical isolation and smallness as possible grounds for closure or re-organisation. Both staff and students were usually resident and they worked long hours, painstakingly, towards a clear goal. The role of the teacher was not ambiguous and those guiding the training felt that they saw their task clearly. The teaching tended to be lecturer-dominated note-taking and the content was geared to the 'role' of the teacher. Method—'tips for teachers' as it is often now

³ Taylor, *op. cit.* p. 97.

⁴ Morrison, A. & McIntyre, D. *Teachers and teaching.* Penguin 1969.

⁵ Floud, J. E. 'Teaching in the Affluent Society' in *Brit. Journal of Sociology* XIII:4. 1962, December.

stigmatised—dominated the work, accompanied by academic studies, history of education, health education and physical training (now physical education). The students were expected to have good knowledge of the Scriptures and acquired real skills in some one or more areas of the arts. They were excellent scribes, for the blackboard was a vital part of their equipment, and somehow poor spellers were magically transformed. This is of course an over-simplified description of training, even in the 1940's, but there is neither the time nor the space for me to elaborate it here. For those who are interested Professor W. Taylor's book would be useful.

The picture now is far less certain or clear. As in everything the rate of change has become phenomenal and it is now such that a profession notorious for its tendency to self-questioning is finding it hard to keep abreast of the task of teaching and the colleges of education are finding it even more difficult to see how to implement their task of training adequately. They are in danger, at present, of returning to the over-full timetable of the 1850's and 1860's because of the 'needs' of their 'clients'.

The tensions and frustrations arising from the two causes which I mentioned above, briefly finance and lack of clarity as to function and goals, have obscured what the colleges of education can offer and what they can achieve. Because they are the concern for the most part of the Local Education Authorities, and are financed in a different way from the universities, the colleges are cheaper to run. For the most part they also lack the kinds of buildings, facilities and staffing ratios of a university or polytechnic. Since however they do offer three and four year courses leading to a certificate or a B.Ed. degree, they are seen as useful alternatives for those who fail to 'make it' to the universities. There are always a few rare students, highly motivated towards teaching who prefer this road into teaching. For the rest, there seem to be two other categories: those who accept that they will be expected to teach and that their final qualification, be it certificate or B.Ed., is a non-negotiable asset but are really looking for an opportunity to pursue academic studies beyond 'A' levels; and those who want to teach but whose academic prowess in traditional academic subjects precludes any attempt at university entrance. Let me quickly add that many in the first category make committed and excellent teachers who are prepared to take on the rigours of some of our most

difficult secondary schools, while a pleasing number in the second category proceed successfully to B.Ed. and distinction in their chosen main subjects.

Shall the colleges then try to satisfy the first or second category of students, both or neither? What balance should they arrive at between professional and personal education? Indeed, what professional education does a student teacher need? Does the teacher in the First or Middle School need other skills and attitudes from those needed by the secondary teacher? How shall they be selected? How assessed? What are the qualities and values needed by a teacher in the 1970's and 1980's and who is best equipped to teach the teachers? Can yesterday's teacher become today's college of education lecturer?

These are the questions which spring to my mind. What the future answers to these questions will be or can be I cannot presume to suggest. I find myself at present in the centre of a form of turmoil, of questioning which is both critical and disturbing and very time consuming. As a teacher of teachers I am increasingly beset by the feeling that I cannot get on with the job in hand, partly because planning for the future takes so much time, and partly because I am no longer certain for what I should be planning.

What are we giving the students now? What are the aims as I see them which I help to achieve? How do we set about it? On the professional side we are attempting to educate the student so that he can in the future continue to develop his skill as a teacher. This means that we hope he will be able to apply his knowledge of the learning processes, of motivation, of perception; that he will be aware of the social and environmental pressures which bear upon every individual in society; that he will understand the patterns that emerge in the societies around him; that he can analyse and evaluate his own assumptions and think logically about them and his objectives; and finally that he will be morally, emotionally and spiritually educated, able to make personal relationships and to participate fully in the life around him. To this end we give the student courses in the psychology, sociology, history and philosophy of education. We add courses on the teaching of reading, problems of immigrants in school, health in school. We provide the opportunity for the student to opt for some study in the field of comparative education, the exceptional child, social or experimental psychology. Concurrently the student will be

observing and practising classroom skills and techniques. He will have had some fourteen weeks of experience in school by the end of his three year training.

We recognise that a student needs to have certain other proficiencies and forms of preparation. The 1944 Education Act still makes it essential that the study of Religious Education is provided as a compulsory course, so we provide it along with P.E. The nature of the Primary School curriculum makes it imperative that the student teacher learns enough about Science and Mathematics, Art and Craft to teach children in his charge. If he has some skill in music or games so much the better. He needs to be conversant with the increasingly complex audio-visual aids, not only slide-projectors but computers and language laboratories as well.

The educated man or woman needs more than this however. So the student pursues a course, at his own level, in a subject of his choice—physics, history, textiles, French, drama, printing. For the secondary school teacher this will also mean a method course in his subject and in a subsidiary subject. Because we want to give students a wider ‘vision’ we have a compulsory course—‘The Study of Contemporary Society’—which takes the place of a second academic subject. It gives the students a slight, but very important, glimpse of the changing structure of man’s physical and social environment, and of the needs of the ‘Third World’, of some aspects of culture, and the problems of the Welfare State.

On top of all this the students ‘live’. They live as young men and women will, emotionally, physically, politically. They involve themselves, more or less, as students will, in the community. All this is crammed into nine terms, though some ten per cent go on to a fourth year for a degree. We have to work out the best way to teach them, to meet their need and their right to be independent without leaving them directionless. We, the teachers of these teachers have had to distance ourselves from the student body. We have had to learn not to be paternalistic, over-involved. We have also had to acquire a new professionalism, to share equally where we can in the learning process with our students, to learn new techniques ourselves and to be very patient. If one does not succeed in doing this there is a real danger that one becomes cynical and frustrated, that one hankers after the ‘good old days’ and ceases to be committed to a task which of

its nature requires commitment, whether one is a reception class teacher, the teacher of class five or a lecturer in a college of education. Teacher training has got to find a way out of its present confusions if it is not to become permanently lost in a fog.

HERTFORD.

M. E. WICKHAM,
Tertiary.

Half Way Where ?

Comprehensive Secondary Education in England and Wales



IN July, 1965, the Department of Education and Science acting upon a motion passed in Parliament in the previous January issued Circular 10/65 in which local education authorities were requested to submit plans for the re-organising of secondary schools in their areas on comprehensive plans. Despite a certain amount of what might be interpreted as dragging of feet most authorities have reached and many have passed the half way mark in this exercise of re-organisation.

To put the matter into its total context it is important to recognise that the plans for comprehensive education effect only those schools maintained by the local education authorities including certain types of voluntary schools. There are in this country a substantial number of entirely independent fee-paying boarding and day secondary schools. There are also fee-paying schools known as direct grant grammar schools. Certain local education authorities to this day are prepared to pay the fees in full for children who are accepted as pupils at these schools on the basis of competitive examination. Moreover, all fees at such schools are subject to subsidisation in accordance with a sliding scale which can benefit parents in the lower and even middle income groups. The effect of these facts is that in some areas substantial numbers of children are 'creamed off' long before the comprehensive secondary system becomes operative. For example in the area administered by one local education authority there are six direct grant grammar schools and several independent schools which between them account for about twenty-five per cent of the total of

secondary school places.¹ Since places depend upon highly competitive examination these children are presumably for the most part the more able children and therefore the comprehensive schools in the city do not in fact draw upon the entire ability range. The situation is further complicated by the fact that many of the children in the direct grant schools in fact live over the county border in the areas administered by other education authorities. The 'creaming off' effect is therefore extended further afield. It is interesting also to note that one of the neighbouring authorities provides free places for suitably qualified children who live in its area and attend direct grant schools in the area administered by the first authority whilst that authority does not provide such places for pupils who live in its own area.

Such anomalies are to be found throughout the country. Moreover, it is patently obvious that social conditions in some areas will lead to a secondary school intake which may be comprehensive in name but which in fact is highly unrepresentative of the ability range which appertains in the country at large. One hears hints that this is to be adjusted by the introduction of 'bussing' in order to provide a good social and therefore (?) ability mix in a given school.²

It is also to be remembered that the comprehensive school was not an invention of the Circular 10/65. Some interesting experiments in comprehensive education pre-date the circular by many years. Some of these experiments went ahead quietly and with the minimum of controversy; an account of one such experiment may be read in *Ten Years in All* by Stephen King (London 1969) which tells the story of what was in the early days known as Thirsk Grammar and Modern School. One may read of a more stormy experiment in *Risinghill: Death of a Comprehensive School* by Leila Berg (Penguin 1968). This school was in fact closed in 1965, the year of Circular 10/65. The tremendous contrasts in the public history and everyday routine as between one comprehensive school and another leads to the question 'what is a comprehensive school?'. Is it an organisational principle? A method of social planning? Or a special way of teaching children?

¹ Figures from *Education Committees' Year Book 1971—72*. At that time there were still seven Roman Catholic 'aided' Roman Catholic schools still classified as secondary modern or technical schools. The Roman Catholic Church also has 3 fee-paying schools.

² A useful work on statistics relating to internal organization of comprehensive schools is T. G. Monks *Comprehensive Education* (National Foundation for Educational Research 1968).

A final word about the broader context. Many countries have fee-paying independent schools. Many also have special schools for an intellectual élite ; even Marxist governments are not inhibited from founding schools, for example, for children who have special gifts as linguists. On the other hand there are many countries which like England and Wales have recently adopted a comprehensive system. There is an extensive literature in English on the comprehensive experiment in Sweden. Others have taken the comprehensive system of state education for granted for decades. The educational system in the various states of Australia has from the beginning been comprehensive at secondary as well as primary level from the very start. Australia has never known the three-fold division familiar in this country since 1944 of secondary grammar, secondary modern and secondary technical. Outside the very strong independent school system the state governments have organised secondary education in general high schools. The only important exception to this rule has been in the State of Victoria where there is a dual system of high schools and technical schools. The interesting point, however, is that there is no 'eleven-plus' or any other selection device apart from parents' wishes. About two-thirds of parents send their children to high schools where everything from academic courses for university entrance to minimal courses for early school leavers is available apart from special technical education which is provided for the remaining one-third in technical schools. The technical schools lead either to a trade or to higher technical education. Transfer from high school to technical school and vice-versa is theoretically possible but very rare. The important fact to notice is that different types of school are available and pupils as it were select themselves without the pressures of an eleven-plus examination.

So we are well on the way towards at least a partially comprehensive system of education.³ Why ?

It is patently obvious why the comprehensive re-organisation has become politically possible and why many 'right-wing' councils which might have been suspected of disliking the trend in principle seem to have espoused the cause so enthusiastically. It is simply because children for a quarter of a century have been forced to sit for an

³ A very readable 'official' account of the state of affairs in 1970 is T. Burgess *Inside Comprehensive Schools* (H.M.S.O. 1970). See in particular the appendix which describes the stage of development reached by each of the local education authorities in that year.

examination which by definition most of them were certain to 'fail'. We have in this country an adult voting population most of whom have been subjected to what for them was the indignity of not merely academic but, in a class conscious society, social failure. The second generation did very little better. The standards required remained similar and the proportion of grammar school to other places much the same. There is thus an overwhelming and inevitable support for the abolition of a particularly inhuman system of selection, labelling and packaging of human beings. The eleven-plus has rightly vanished. But is the introduction of the comprehensive system the necessary corollary of the abolition of the eleven-plus examination? Is parental dislike of one system sufficient cause for the particular alternative which is being adopted?

An educational argument of a kind is that comprehensive schooling is desirable as an instrument of social planning.⁴ If we seek an egalitarian society it is argued that children should mix together at school irrespective of social origin and academic or other abilities. It is held that in many cases to separate children on the basis of academic ability inevitably leads to and indeed follows differences of social background and perpetuates an essentially undemocratic society. At this point some very clear thinking is called for. Educationalists are themselves divided on the question as to whether the main (or even a main) determinant of educational policy should be the needs of society. Should schools set out to create a Christian or a Marxist or a 'Democratic' society? An alternative is that educational planning should be largely structured around the psychological needs of children. A third view is that to which I would myself largely subscribe, namely that educational policies should be shaped in the first instance by the nature of the things to be taught. I would suggest that children should be initiated into the various kinds of human knowledge and experience and given the wherewithal to make their own decisions about what is worthwhile and applicable to their own lives. I do not believe that education should start either from social planning or from assumptions about what kinds of 'needs' we shall try to satisfy in schools.

Although christians may and indeed must have views on social planning and should have been among those distressed by the

⁴ See for example Rubenstein, D. & Stoneman, C. (eds.) *Education for Democracy* (Penguin 1970).

inhumanity of the old system of selection by way of an eleven-plus examination, neither social planning nor dislike of an examination system is in itself a sufficient cause for any particular scheme of comprehensive education.

At this point we notice that comprehensive schooling is being interpreted very differently in different areas. One big difference is the age of transfer to secondary school. In some areas there is now a three tier system of four to eight, nine to thirteen and fourteen to eighteen. In others four to seven, eight to twelve and then either twelve to eighteen or twelve to sixteen and Sixth Form Colleges. Middle schools take in what used to be regarded as the last years of junior school and the first of secondary school (nine to thirteen). Where middle schools are the norm there is a sense in which as soon as a child enters secondary school he streams himself simply by virtue of the kind of examination course which he commences very soon after starting at the new school.

Another factor is the variation in internal structure between different schools. As we have noted at about fourteen years pupils grade themselves in the sense that they must choose certain courses leading to examinations. But previously they have been taught in either 'mixed ability' or in 'streamed' classes or indeed in both depending upon the subjects. Some schools are multi-lateral rather than comprehensive in that they house what are virtually separate old style modern and old style grammar schools under the same roof.

The serious educational justification for the comprehensive school lies in the claim that it is above all in a reasonably large and diversified school (there is a growing feeling that round about one thousand two hundred is the optimum size for a comprehensive school) that children may have the opportunity to sample a wide variety of educational experience and thus to develop whatever talents they have to the full. Sufficient different types of learning experience can be provided and children given the opportunity to sample all of them only in large schools where there is sufficient flexibility at least in the first few years for children to move freely from one situation to another. It is on such criteria as this that the comprehensive school must stand or fall. It provides the opportunity for all kinds of children (and interaction between the children themselves is an essential ingredient in learning experiences) to get the most out of all kinds of situations. It could provide an

infinitely more stimulating environment than is available at a school which is in any way selective. It is the rich environment that can bring out the best in the 'remedial' child whom we should only relegate to a special school with great reluctance and also in the potential winner of university prizes. The educational justification for the comprehensive school is that it alone can in principle provide a sufficiently rich environment.

There is evidence that many comprehensive schools simply do not provide this rich experience. They fall lamentably far short of what is provided in the 'comprehensive' infant and primary schools in their own area. The most typical failure is that many comprehensive schools do not challenge the very able pupil and fail to give care and protection to the less able. They are in many cases temples to mediocrity.

The casualties of the old system were allegedly those estimated fifteen per cent of pupils who were not selected but who might well have benefitted from a grammar school type education, and in some ways more importantly, a whole society which was subjected to segregation by public examination at the age of eleven years. The casualties of the new system have already been identified in many cases as those who are found at the extreme ends of the ability scale. It is on whether or not the new structures cater not only for the average but also for the very weak and for the very able that it will be judged. It has I believe the potential to cater for both these minorities in a far more exciting environment than that available in either an old style grammar school or in segregated remedial types of school. Like any major restructuring in education it is a venture of faith and no research into 'results' will ever be complete or conclusive. In the comprehensive school one has the opportunity of developing resources to the full : a wide variety of courses, teachers and pupils with a wide variety of interests and backgrounds, and the possibility of moving rapidly within a flexible system of time-tabling from one kind of educational experience to another. One may not always have faith in the local comprehensive school but it is I believe a Christian and social duty to have faith in the potential of the system. Faith in this potential is faith in the capacity of different kinds of people to live together and to learn from each other.

KILLINGWORTH.

MICHAEL BROWN,
Tertiary.

Theological Education Today



THE educational process is affected by a considerable number of factors. The decision about a course of study will at the very least be dependent on a clarification of the precise aim of the course, the best methods to be employed in achieving that aim, and must take account of the quality of the students, who will undertake the study. Much of the contemporary debate in education can be related to these three factors. The clamour for more professional, and less academic, courses in higher education reflects a concern with the aim of the study ; the move to comprehensive schooling reflects a concern with the qualities of the very diverse students within the state educational system ; and a concern with method is reflected in the move towards a process which emphasises learning rather than teaching, discovering rather than informing. What is true of the broader field of education is also necessarily true of theological education, but there is a further factor of great importance. Theological colleges are intended to provide not only an academic course, which will be subject to the pressures mentioned above, but also a community, with a particular life-style. Within this community, each student must be able to discover the real nature of his christian vocation, and assess his capacity to fulfil it. Thus we are not solely concerned with reaching required academic standards, nor even with giving a professional and practical training, but with personal development as well. For this reason, any review of the present state of theological education must take into account some factors which might, strictly speaking, seem to fall outside the boundaries of education.

Theological colleges really developed in the middle of the last century. Chichester was started in 1839, Wells followed in 1840. Since then, a succession of independent, though often party-sponsored, foundations have come into being ; some have come and gone. Their development followed a period in which men qualified for the priesthood by obtaining a degree, and might, or might not, be given minimal pastoral training by the bishop before ordination. Thus, theological colleges aimed, primarily, at providing proper pastoral and specific Anglican training for the graduate. They developed along predictably paternalistic lines, each college being given its peculiar stamp by the tradition, if any, which it represented, and, more importantly, by the Principal. College life was so structured that students gained a sense

of discipline, which it was believed would best fit them for ministry. The pattern of worship, communal meals, the keeping of silence, all assisted in this, and gave to the college an air of ' monastic seclusion '. Teaching, as one would expect, was by lecture and tutorial, with weekly essays and annual examinations. It is largely in the last ten years that far-reaching changes have taken place, in response to a number of pressures, which have caused the colleges to leave that pattern of education and training behind.

A Diverse Student Body

The first of these pressures has come from the change in the type of man being trained. Ten years ago, most colleges had a student body, which was young graduate and bachelor. Today the student body contains graduate and non-graduate, old and young, and an increasing percentage of married men. Three major changes have resulted from this. First, the fact that colleges have to reckon with up to forty per cent of their students being married, has had repercussions in the structured life, to which they had been accustomed. There has, for example, been increasing pressure to relax obligatory times of study, so as to meet the requirements of family life, and to make less use of evenings during the week. Secondly, the increasing proportion of older men has made clear the need for a change in the formalised staff-student relationships of the past. Where the student body contains highly qualified men of forty, a young and relatively inexperienced staff can find the traditional authority patterns singularly inappropriate. Thirdly, the very diversity within the student body, in background and academic standing, calls for a review of the appropriateness of the lecture as the sole method of instruction. These three pressures, the diversity within the student body, the need for new authority patterns and the more limited availability of married men, have led to educational changes, which complement those demanded by the changes in educational theory in the same period.

As already indicated, educational theory has changed considerably in the last ten years, in school and college alike. It is not only the move from teaching to learning, but also the development of staff-student co-operation in group study methods which have begun to find their place in theological education. (It should perhaps be stated here, that this review is bound to reflect the writer's own experience and cannot be said to be true for all colleges. There is no central

authority which can impose educational method, nor yet a staff training establishment, through which techniques could be disseminated. Such changes as do occur, do so largely at the whim of a particular staff-group, or even as the result of the individual's desire to perfect his methods. Nevertheless, the pressures are common to all colleges, and changes are taking place. No doubt more could be achieved, however, if education were taken more seriously by the church).

No more Lectures

The largest single change has probably been the development of group-teaching methods. Lectures have been largely abandoned in some colleges, as being inappropriate with so diverse a body of students, and as being far less effective than other ways of learning. It is difficult to do away with them altogether, but their use has been limited to the giving of overall direction to a course and covering material which does not lend itself to other methods. Carefully prepared handouts would normally accompany a lecture, to take the strain away from the less academic. In contrast, the bulk of the student's work is done, on his own, in preparation for seminars. Each member of a group of seven to ten men, who are of similar ability, prepares work on closely directed reading. Their conclusions, and the problems raised by their inquiry, are then fed into the seminar, which can thus be a discussion on the work already done by the student. The member of staff is present as ultimate authority, but can play a relatively recessive role, so as to enable maximum participation of the students. In this way some of the pressures so far instanced are met. A man can prepare his work in his own time, at his own pace. He is encouraged to discover facts, areas of opinion and controversy for himself, and to attempt to understand them and gauge their significance and use. In the seminar, he can test his learning against his peers, and will not be inhibited, or even silenced, by feeling out of his depth, amongst far more able men. Inevitably, he learns and gains facility for communication at the same time. The whole process not only meets the pressures of student quality and educational theory, it also fits a man better for his profession.

This leads us to look at the third area of pressure—the definition of aim for a course. Ten years ago, a man went to college to study theology, and undertake such practical training as was thought necessary to fit him for the parochial ministry. Today, the role of the priest and

the variety of types of ministry open to him, have their implications for the colleges. The priest is only one of many people who are concerned for the welfare of man and society. It is doubtful whether any man should be ordained without some understanding of the psychology of the developing child, of the nature of marital tension, of the signs of mental illness and the quite significant things which the sociologist is saying about society, and the church within that society. There is thus great pressure to widen the syllabus, and to at least introduce students to other disciplines besides theology. But, secondly, the more limited academic ability of some students, quite apart from the pressure for more professional training, has led to a greater emphasis on the training of a man in the practical art of being a priest. The leading of worship, the art of counselling and preaching are all counted as important a part of training as the gaining of an adequate knowledge of theological tradition. Six weeks at the Elephant and Castle gives the students, at Salisbury and Wells, a real practical insight into the work of the church, and something to which to relate their studies at college. Similar schemes are being developed in other colleges. Training to preach is taken more seriously, and the whole field of communication studied, even that of television. Pastoral training is carried out, not only in local hospitals and prisons, but also with the help of special courses mounted by University departments, such as those sponsored by the Bristol department of theology. In order to fit all students better for their future role, they are helped not just to study theology, but to become theologians themselves, at their own particular level. The only drawback to all this, which is right and proper educationally, is that there has been a tendency to overcrowd the student's training schedule. More has been put into the course, but without sufficient adjustment in established areas of the course. However, one way in which this is beginning to find adjustment, is in the development of more specialised training to meet the pressure already referred to, of the diverse forms of ministry now available to a man.

What sort of Ministry ?

It can no longer be assumed that every man entering college has his sights set on the parochial ministry. Among the students will be those who are hoping to teach full time and fulfil other secular roles within society, as priests. A few more will expect to exercise a special ministry, as hospital or prison chaplain, for example, after a short

time in parochial work. To meet these developments, the possibility of providing options within training, rather than a unified scheme, becomes of increasing importance. The importance of larger colleges with greater facilities and more staff cannot be over estimated here, and the co-operation of the colleges in providing special courses, to which I will return. Already, however, a course which prepares a man to teach and exercise priesthood is available, and optional courses for the man who has a particular interest are being developed. Yet, training for a variety of ministries, raises the question whether colleges can prepare men to work effectively in this diversified situation.

As mentioned earlier, the college seeks to provide an academic course, but it must also provide the sort of community in which a man can discover himself. Strictly speaking this is not part of education, but it is a part of training. The overburdening of the course could lead to the omission of anything thought non-essential, but time has to be found in the time-table for the relaxed meeting of minds. In a growing number of colleges, this occurs in carefully devised groups, containing all types of college student, and cutting across the years. Meeting without a particular agenda or task, with a member of staff who is not the leader, these groups allow men to come to terms with their fellow-men, with authority and with themselves, and can give support, discipline and direction to their members. Not only are they a vital development for the full training of men for ministry, they prepare them for the group and team experience into which they must increasingly come, as ministry continues to diversify, and parochial ministry becomes less the norm.

And what of the future ? This review has concentrated exclusively on theological colleges, but theological education is wider than training for the priesthood. Increasingly, there is the demand for a more educated laity, who can show the same intellectual integrity in matters of faith that they show in other areas of their lives. A more educated laity, is only possible with a better trained priesthood. Colleges should become far more resource centres, which can service the lay training schemes of the church, and provide in-service training for its ministry. If this is to happen, however, it will be even more important for the colleges to forgo their independence somewhat and learn to complement one another in devising courses which will serve the church, and at present there is little sign of that happening. One other point is worth underlining, education is costly. If the church is to take education

seriously, then it will have to be recognised that men are more important than buildings. There is likely, because of the heavy cost, to be a debate in the future about the viability of residential training, in the light of the success of the Southwark scheme, and the limitations imposed by residence, particularly on married men. Yet if what I have said about the need for a full training of the man, the diversification of courses and the use of colleges within a total educational programme is right, then we will have to be prepared to put more faith, and that means more money into colleges. Further, the church will do well to make sure that they are led to co-operate, and to take seriously revision of their courses to meet modern educational requirements.

SALISBURY AND WELLS THEOLOGICAL COLLEGE.

TONY BARNARD,
Deputy Principal.

HILFIELD FRIARY

STIGMATA FESTIVAL

SATURDAY, 15 SEPTEMBER, 1973

- 12.00 SOLEMN EUCHARIST in the Cemetery
The Bishop of Salisbury, The Right Reverend
George Reindorp will preside
Preacher :
The Bishop of Kingston-on-Thames
The Right Reverend Hugh Montefiore
- 1.30 PICNIC LUNCH
(Bring own food. Drinks will be provided)
- 2.30 MEETING
Speakers :
The Bishop of Salisbury
Brother David S.S.F.
- 4.00 TEA
- 5.00 SOLEMN EVENSONG in the Cemetery

Social Responsibilities in Industry

Lecture to be given at the invitation of The Runnymede Trust

LET me begin by a definition of terms. What are my social responsibilities? Noting that I cannot be responsible if I have no authority to act, I would have said that at the lowest my social responsibilities are no more than the legal injunction—‘*sic utere tuo ut alienum non laedas*’ (so to act that you don’t hurt anybody else).

But is this not itself somewhat deceptively simple? Acting is one thing—not acting is another. If I had the authority—and the power—to act, then is it not upon occasion very irresponsible of me not to use it? If for example I simply stand and watch you drown because you cannot swim and I can? Or if I see an injustice being done, is it right that I should keep silent?

And what is industry? I shall argue that it is not a closed system for the pursuit of profit by hard-faced men who would do well in another war; but rather it is that arena where man endeavours to respond to the first commandment in Genesis ‘to replenish the earth and subdue it’. Indeed I shall argue that all life is work—one only stops work when one is dead. I shall further argue with Sir Thomas Browne that ‘morality’ is not ambulatory; that the proposition that there are values which I endeavour to uphold as a private citizen which I must abjure as an industrialist, is totally untenable; I shall start from the basic affirmation of Samuel Johnson that ‘a man is seldom more innocently employed than when gaining his occupation’.

In academic and in churchy circles one frequently meets the ‘two worlds’ view of business and the rest of life, which seems to be based on the idea that business, consisting as it does of exploiting and manipulating markets in the interests of higher profits, is itself basically immoral and therefore anything goes in that jungle. Indeed in this respect business is its own worst enemy since the shorthand way some business men have of talking about maximising profits as an end in itself, lends colour to this view. Such people stand capitalism on its head and make it indefensible. They certainly provide no answer to those compelling arguments based on ‘social justice’ with which alternative economic systems appeal with such great effect to the young and to the under-developed countries.

These arguments have to be faced ; I simply cannot accept that business is by definition immoral ; in fact, I believe that capitalism both needs and has a moral base.

Any basis for an economic system must stand four square on human values—the point about money is that it enables people to express their values in monetary terms—in terms of what they want and the extent to which they are prepared to pay for it.

The world of business is organised to make the most effective use of all our resources—both human and physical in that order—to meet these human values. These resources are in turn expressed in monetary terms and our success or failure in using them most efficiently to meet the human values, is also measured in monetary terms and expressed as ‘ profit and loss ’.

Thus the role of profit is seen in two dimensions—both as the yardstick of efficiency in satisfying human values and also its reward. The pursuit of profit as an end in itself—like happiness—is ultimately self-defeating.

The underlying moral basis for capitalism must rest on respect for the individual and the desire to enable him to grow, to develop his gifts and to lead as full and as rich a life as he has in him to do. Thus the element of choice is crucial ; indeed the essential morality of choice is self-evident.

Simply expressed that which enables me to grow is good and that which inhibits my growth is bad. Every time I choose for myself I grow, every time I am deprived of an opportunity to choose I am deprived of an opportunity to grow.

Thus the merits of an economic system are to be judged by the opportunities it presents for individual choice and I would argue that the market economy is expressly and uniquely designed to do this.

(At this point I recognise the fact that even those of you who are still with me will dismiss me as a reactionary prophet of laissez faire—but again I would argue that there is all the difference in the world between laissez faire which must ultimately collapse into cartels and monopolies of both capital and labour, and economic competition. The latter is a highly artificial system which we have not yet reached and which depends on a powerful central Government to put certain restraints on the necessary freedoms which characterize laissez faire—of consumption, of investment, of contract and of mobility—so that

violence, fraud and monopolies are eliminated and pressure groups resisted. For competition will never be established voluntarily by firms ; it only exists if it is imposed by the State and can only be sustained if action is taken through laws rather than administrative fiat).

Clearly we have a long way to go in this country before we achieve this ideal situation ; I must concede at the outset that both political parties with their emphasis on the creation of public and private monopolies of capital and labour, are ironically taking us all in the opposite direction. But mistaken arithmetic does not invalidate mathematics and I cannot accept the arguments of those who regard the world of industry as essentially immoral.

Clearly this being the case, the argument that since business is an immoral activity per se, a dual standard of morality can and must be practised collapses. This does not alter the fact that our whole capitalist system is under attack and indeed in danger of being discredited by critics without and the words and actions of its own practitioners within.

For example, those businessmen who talk unreflectively of markets to be exploited, tend also to have the same view of their own company. They see it as something to be exploited and not served, and which exists exclusively to provide themselves with a career structure and financial and other rewards, which for them become the touchstone of their values. These are indeed reflected in terms of size of offices, motorcar, number of telephones and indeed of assistants, until some large companies seem almost to exist, as Townsend has pointed out, for the sake of their own internal hierarchy and revolve round the eating, travelling—and indeed sometimes sleeping—habits of the chief executive and his cronies.

This is easy to say, but it is indeed difficult, if not impossible for all of us who are caught up in the system not to become corrupted by it. Indeed the 'higher' a man rises in the industrial and commercial hierarchy today, the more he must fight against the almost universal conspiracy of his subordinates who, under the guise of 'protecting' him from disagreeable contact with unwanted callers, angry customers and the true thoughts of those around him, in fact virtually cut him off from real life. So that in the last analysis he only meets people who are similarly prisoners of the palace and his only contact with

ordinary people are through secretaries and chauffeurs. This has always been true of Princes and Prime Ministers ; it is becoming increasingly true that in most industrial companies today, the leaders are dangerously out of touch with the led.

It is crucial for the survival of capitalism that business should see itself and interpret itself in terms of serving human needs—that business men should see themselves in turn as serving their companies ; they should embody this concept in every action they take and question every privilege they claim at every point. Business is the servant of the community—and the manager is the servant of the business. It is indeed the essential role of 'top management' to set the values throughout the organisation and to embody them and thus the whole question . . . question of social responsibilities of industry turns on the question of values.

Let us now look at the problem in the eyeball. Can there possibly be two sets of values so that we can join clean hands with Cavour in protesting that if 'we did for ourselves what we do for our companies what rogues we should all be'.

Self-evidently, within the closed parameters of the world of business 'honesty is the best policy' ; if as an employer I fiddle my books, I can expect my staff to do the same. If I give a bribe to somebody else's employee, I can expect him to do the same to one of mine. Thus as an employer I have definite social responsibilities to other employers, but the matter goes a little deeper than that. I clearly have social responsibilities to my own staff ; if I do not make the most effective use of human resources—if I treat my staff as tools to be exploited rather than human beings of vast untapped potential—I am being not only irresponsible, but just plain foolish.

If only because I fail to make the most effective use of my human resources ; here none of us come with clean hands as the rate of absenteeism, official and unofficial strikes, the general bloody-mindedness of British industry today testify. Ability comes in so many different packages, each human being being a miracle himself—and yet as a nation we have not begun to consider how to enable each individual to give of his very best to his work. Misuse—or indeed—underuse of people at work is a constant witness to one of industry's greatest social irresponsibilities. But again our responsibilities go far deeper than our own companies ; for the whole social climate within

which a company operates plays a part in creating those conditions whereunder people can flower at work and it is, therefore, of vital cause for concern for that company.

Here we begin to see that there can be no such thing as the closed parameters of the business world ; the industrialist is by definition interested in any conditions that stop people from giving of their best to their work ; take bad housing for example ; few industrialists understand the 'economics of bedlam' which govern our housing policies ; they fail to understand, for example, that the give away rental policies of some one thousand five hundred Local Authorities, who between them control a third of our housing stock, stand at the heart of our national immobility of labour, since they not only create an industrial helotry tied to locality by the Council flat, but also the low rents themselves give rise to a good deal of absenteeism by many who lack the incentive to work for a home of their own.

Conversely the emphasis on seniority rather than 'need' on the waiting list for Council flats by definition excludes the new immigrant and since the market in unfurnished accommodation, hitherto met by the private landlord, has been virtually destroyed by rent control, immigrants are forced into overcrowded furnished accommodation and the polarisation of society continues.

This physical polarisation is compounded by economic polarisation through unfair discrimination which often denies an opportunity to start in a job to a coloured man, however highly qualified because although 'I have no colour prejudice myself my customers/staff might not like it' ; this imputing of values to others instead of standing up for one's own is very much at the heart of the malaise of our society today ; none of us can wash our hands in this matter if we take no interest in the values which are currently being taught in school. There is presently so wide a gulf between industry and the academic world that it comes as no surprise to find that business is seen as the exploiter rather than as the servant of society. Many of our young people prefer to go into the Civil 'Service' or the armed 'Services' or the Health 'Services', but not into industry because it is not seen as Industrial 'Service'.

Plainly all these areas are very much the concern of industry, but above all perhaps the industrialist should be vitally concerned in legislation—from the unnecessary complications of tax laws which put

a vested interest in tax evasion to bad legislation which strikes at the rule of law and the whole basis of the market economy as outlined above.

In this last context we have heard the way in which German industry allowed itself to be destroyed by its 'head in the sand attitude' towards Hitler—and even today we are hearing how Rhodesian industry is yet quiescent, yet deeply uneasy at the double standard of morality which is being forced upon it by the need to keep two sets of books under sanctions. This is a direct consequence of the departure from the rule of law in favour of administrative fiat which is characteristic of the Smith regime and evil consequences to industry must follow just as surely as they did to German industry after Hitler had taken 'special powers for the protection of the State and people' after the Reichstag fire in 1934.

It is clearly impossible to argue that 'business is business, politics is politics' as one does hear being argued from time to time—although in defence I would allow this usually stems from a foolish confusion between parliamentary politics and politics in general. All life is politics—politics is about life in society and every decision reflects my values and is, therefore, a moral decision. Any decision to act or not to act which affects other members of society is by definition a political decision. Thus there is an essential unity between commercial, political and human values.

I can see at once this is not very widely recognised in this generation ; there are many of our present leaders who feel constrained—or indeed expected—to practice two standards of morality in their business and in their private lives. This has been very much highlighted over the recent South African issue ; here I make no case for trading with or refusing to trade with South Africa—I merely argue that there are cogent reasons for taking one course or the other ; but this is in every case a personal decision. I have made my own case perfectly clear, that I could do nothing that would seem to connive at the perpetuation of a system which I regard both as abhorrent and yet potentially corruptive. I fully respect the arguments of those who do business in South Africa with the avowed intention of helping to change the system in the process—who intend to hew their own line in relation to their customers and their staff—and to make their policies a beacon in that country. I respect anyone who would rather light a candle than shout against the darkness. I only ask that in either case people

make their position absolutely clear. What I cannot accept is the simple argument that the more trade the better and economic forces must prevail. Unless one holds tight to one's goals and puts one's principles into practice, anyone doing business in that country will simply collapse into the inevitable compromise with 'local practice' which is what I meant when I said I thought the system was 'potentially corruptive'.

This being the case I see no hope for the arguments one hears from both left and right that economic forces must inevitably overcome. I can find no historical precedent where a minority has voluntarily given up its privileges and power. We simply cannot abdicate to the system; I see no recourse but for each one of us to stand up and be counted. As a nation we must change from saying 'I am against apartheid but . . .' to 'I am against apartheid and therefore . . .'.

All is not unrelieved gloom. I sense a time when the dual standard of morality is passing, that young people are simply refusing to do anything that smacks of prostitution; they want to see their life as all of a piece and it is our failure to deny the possibility of a double standard of morality, in our words, our actions, that lies at the heart of the so-called alienation of the young. Until we come to terms with this and until we can express the objects of business as being beyond the mere maximising of profits as an end in itself, we cannot complain if many of our finest young people opt out of our great industrial society.

In this area as in so many others, the old must show themselves as ready to learn from the young as they are ready to criticise.

I said earlier that we should all of us develop and deploy our gifts and potential to the full—and as industrialists we have enormous influence which we neglect at our peril if we lead a full life. It is totally irresponsible if we temper our principles with expediency in our business life, in a way that we never would in our private life—in reaching any decision—whether to act or not to act, to speak or not to speak. Indeed, if experience of business in Germany, Rhodesia, South Africa, is any precedent for ourselves, we should all have framed on the walls of our office, viz. . .

'All that is necessary for the triumph of evil is that good men should do nothing'.

My social responsibilities as an industrialist are exactly those of myself as a private citizen ; no man is an island.

I opened my remarks with a Latin tag, together with a text from the Old Testament ; I have talked in terms of the need for business to see clearly its own servant role—and for the manager likewise—in meeting articulate and inarticulate human needs.

This is the essence of the marketing approach and this is what business is about ; if the essence of marketing is ‘ the accurate estimate and supply of the needs of the other ’, then is this not also—dare I say it ?—the definition of love ? Can it be that business properly understood is the way in which men actually combine to fulfill both the Commandment in the Old Testament ‘ both to replenish the earth and to subdue it ’ and that in the New—‘ to love your neighbour ’ ?

Is this not the touchstone of morality and the essence of social responsibility ?

I recognise this sounds more like a sermon than a lecture—it is always of course easier to preach than to practice ; at the same time we should recognise that even in preaching we lay ourselves wide open. Perhaps we should not fear to do this but at the same time we should recognise that in this area, as in every area, we are only known by our fruits.

NEIL WATES,
Tertiary.

Midlands Rally

at St. Germain's Church, Edgbaston, Birmingham, on Saturday, 27 October, 1973.

12.00 The Eucharist. Preacher : The Reverend Dennis Ede ; followed by lunch (please bring own food).

2.00 Talks by Brother Justin of the Brothers of the Good Shepherd and the Reverend Geoffrey Wynne, chaplain of Wolverhampton Polytechnic.

Problems in Belfast

IN this day and age it is literally amazing that people can be living in the conditions prevailing in the Shankhill Road area. The narrow streets, the two up two down houses with no bathrooms or gardens and outside toilets, are reminiscent of the background from which the Reverend W. M. O'Hanlon wrote in 1853. He begins his first letter by calling the attention of the 'more affluent, respectable and especially Christian public of Belfast to the deplorable conditions of the poor who inhabit the back streets, courts and alleys, of our rapidly extending and populous town'. And he goes on, with a comment which is just as much to the point in 1973, as it was in 1853—'Amid the perhaps unavoidable conflicts of party and opinion, it is somewhat refreshing to feel, that this is a subject, which, while second to none on its bearing upon our welfare as a community, may yet be pursued apart altogether from sectarian principles, either in religion or politics'. The very cutting edge of this comment, however one views government, is lost in the realization that the 'deplorable conditions of the poor' are inextricably bound up with sectarian principles of social and economic origin, which inevitably spill over into religion and politics. What the Reverend O'Hanlon was writing about was the situation as it should have been, that is, that sectarian issues and party politics should not intrude upon bad living conditions, but that all people should be united in an attack upon these kind of things especially in an affluent and Christian town such as Belfast. Commenting on late Victorian Belfast (1850—1900) Emrys Jones says 'While the crowded workers' terraces crowded in the town centre and the mills, the middle and upper classes were moving steadily away from the grime and dirt and pollution which brought them their wealth'. It is from this shortsightedness as much as from any other reason that the sectarian problems arise, for the kind of environment provided by the narrow streets and cramped houses give free reign to the type of agitation typical of the past era, and today it is the happy hunting ground of the urban guerilla who thrives on the ability to mysteriously appear and disappear in the maze of interconnecting streets. One only has to observe how a gang of urchins can break a window in one street and then suddenly appear at the corner of the next street seemingly unconnected and unconcerned with their vandalism. The same basic attitude indicated by Emrys Jones seems to be present in the planning

programme which today appears to be bent upon merely redefining the current socio-religious areas.

It can be argued that the need to flatten and redevelop is immediate. There is almost a compulsion to do this, as if the powers that be were so embarrassed by the mistakes of their forefathers that they want to erase the outcome of these mistakes as one would use a rubber on a 'kids' exercise book. However, out of the very mistakes of our forefathers a style of living evolved which has much to commend it. There is a friendliness and an honesty of life which is given to people living closely together. There is a certain pride in the little houses of the open front door which allows friend and stranger free and easy access to the inhabitants. In spite of the environment, this neighbourliness exists. Of course it can be the seed-bed of an inward looking group identity, but it also has the core of a 'living and lively community' which gives people living there a certain balance, almost like what one would find in a country village. The attempt to take away this quality of life suddenly—and in terms of social planning twenty years could be termed 'suddenly'—and impose a new environment, can lead to trouble. Indeed it already has, because of the size of the redevelopment plans—over six thousand houses due for demolition. Then only three options were to be considered :

(a) All high flats and maisonettes would rehouse twenty-one thousand two hundred and forty people and displace two thousand five hundred and forty-five at a density of one hundred and eighty persons per net acre.

(b) All two-storey houses would rehouse seven thousand and eighty people and displace sixteen thousand seven hundred and five at a density of sixty persons per net acre.

(c) Compact layout housing fifteen to twenty per cent in high flats would rehouse fourteen thousand seven hundred and fifty people and displace nine thousand and thirty-five at a density of one hundred and twenty-five persons per net acre.

Layout (c) is the one which has been chosen. Of course, taking into account the size of the projected development, and the fact that only three options were apparently available, it's not surprising that local opinion took what was for them—the only way out. 'Development is necessary' they were told in effect, 'and we'll give you three ways of letting it happen'. Furthermore, even if it was possible for an

alternative plan to be produced, the difficulty would remain of explaining to each individual member of the community the details of each idea. Housing densities per net acre are planning terms—the housewife may be more worried about having to live six storeys above the ground at three times the rent of her present abode.

The urgency of the problem is undeniable, but the compulsion which drives the planners to arrive at a decisive plan, which at all costs, must be adhered to, does not allow for the vagaries of human nature. The size of development, the provision of only three options, the economic problem, and the environmental problem—these factors combine to make it very difficult to persuade many of the people involved that it is their particular welfare which is being considered primarily, and not in the first instance, the needs of developers and town planners. As the Building Design Partnership's report points out—'Ever since the first slums and near slums began to be replaced by new houses the overall social implications of the operation have been overlooked. Intricate social networks of houses, shops, public houses, clubs, workplaces, even schools were eroded away, albeit unconsciously, in the name of improvement. The slow and painful healing process can rarely be said to have ended in the new life with its space and blessings of hot water being any more satisfying in human terms than the old'.

No directives from the top will make the paper plans work. Neither the City planners, the Corporation, the Community Relations Commission, the Churches can individually be responsible for the working out of redevelopment. But each must play its part, each must be continually assessing its own ideas of the 'common good', so that the whole operation becomes an enterprise in which the various shades of opinion are being constantly explored. Looked at in this way, redevelopment, instead of being a nuisance which has to be put up with, becomes a kind of adventure in new forms of living. And of course, this is what, in reality, it is. The opportunity to go over barriers is ever present, not just religious or political barriers, but also barriers of class and culture. The Churches should be welcoming this particularly, so that they could show those who have good reason to criticise a different side of the picture. How interested are the Churches in working with the planners and Community Relations people in this vast exercise in public relations which is necessary? But then, even if the Churches are interested in this kind of thing, how far will their theology allow them to help? Is it the case that the basic theological

understandings are so tied up with a general system of organised institutionalism that local needs, however large scale and pressing, are incapable of being dealt with ? The almost forgotten little blue book—Administration 1967—points to a possible way of encountering the local problems. It suggests that a unit of church administration, hitherto unknown in Ireland—the Pastorate—could be formed. It would allow team ministries to operate in disrupted communities in which the mission and work of the church need to be based on a larger unit. The Shankhill Road falls very naturally into the description of a disrupted community not just from the fact of the present disturbances. In reality the biggest problems facing the people of the area are not the searchings for peaceful relationships with their Roman Catholic neighbours, but the whole array of social and economic problems being thrown up by redevelopment. Their mistrust of another section of society is merely one expression of the deepest human problem of all—the search for individual identity in a plethora of fantastic changes.

The idea of team ministry has been bandied around for some time now, even before Administration 1967. To many people it means that a number of clergy come together in an area and work together, or that a number of neighbouring parishes share their clerical staff. Administration 1967 suggests that 'the affairs of the Pastorate would be managed by a select vestry, with normal duties and responsibilities, the size and arrangements for election to be determined in the light of experience and bearing in mind the need to ensure that each church in the Pastorate would be fairly represented'. Although this appears to be a far reaching suggestion, in reality it is no more than an attempt to put new wine in old bottles. The same basic structure of clergy and laity, one side doing one thing, while the other side looks after the more apparently mundane things. The clergy for the souls and the vestry for the furniture, fabric and finance. In a disrupted community crying out for care and attention, this natural division precludes the direct employment of lay experts (for instance in the field of youth work) and also restricts the 'cure of souls' to the professional priest. Team ministry means far more than just a group of clergy getting together under the kindly wing of a group of individuals whose role would be confined to the normal role of any haphazardly selected vestry. The present conflict with the broad 'common good' would be continued. The whole focus of the team would be effectively channelled

towards those members of the public whose traditions and culture drew them into contact with the particular denomination involved. Any attempt to mess around with the traditional parochial ministerial limits would be restricted in favour of the patterns of church organisation dictated by, from an Anglican point of view at any rate, the rules of past generations and vastly different situations.

Now of course no new and radical departure from these traditional functions can suddenly be brought about—no more than the city planners could all at once flatten the Shankhill Road and erect, or create a new Shankhill or a new area. Just as the planners have to survey and survey again, to make plans and be prepared to change plans, so the church has to be prepared to survey. Not alone its manpower, but its potential mission field. For a start four or five good youth workers, paid jointly by the local churches would be welcomed into the area by those whose valiant efforts in this field are hampered by the traditional ideas of church function, and of course, by the limited amount of time available. It is to be emphasised that this would merely be a starting point in a long term plan to encounter the real problems of the people of the area. It is to be equally emphasised that adequate payment and training would be vitally necessary. This would be the beginning—no indeed, not the beginning—rather the continuation of the true search of man for himself, which some Christians might see in terms of Abram's leaving his own traditions long ago. Is this not Christian humanism, for it is a challenge to be involved with mankind :

‘ Now they have come from all over, in successive waves, pushing one another, jostling one another.

They have come from all over town, from all parts of the country, of the world ; numberless, inexhaustible.

They don't come alone any longer but in groups, bound one to another.

They come bending under heavy loads ; loads of injustice, of resentment and hate, of suffering and sin . . .

They drag the world behind them, with everything rusted, twisted, or badly adjusted ’.

The loads of redevelopment, resentment, maladjustment are plain to be seen in the Shankhill Road. The need for love and concern should

not have to be emphasised. God knows the Shankhill Road is but one blot on the face of humanity. Is it too big a thing to ask that these loads and these needs be taken more seriously, with active initiative, or are they just to be regarded as further material for statements ?

BRIAN SMEATON.

Poem - 14-12-72

The Cross crashes
 through human history : It will lay bare
 the thoughts of all men's hearts.
 Nakedness with Jesus — what more could you want
 (— surpassing knowledge with your thought —) ?
 To know Him is to love Him : to know Him
 is to know all else is dross.

O Lord — even though my heart should break
 I desire to know You more.

This alone is knowledge
 where we are content
 not to know.
 Here alone is submissiveness
 in which we feel
 we have not been cheated
 (— limits, without limitations —).

Here alone we are redefined even though
 we may not like
 ourselves very much.

Obedience ? Yes : obedience to what ?
 Obedience to God. Allow yourselves
 to be ploughed up.

In that rich furrow He will plant
 a new man
 who will grow in you.

MICHAEL FRANCIS S.S.F.,
Novice.

Books

Challenge

Let God Arise. By *Richard Holloway*. Mowbrays, 171 pp., £1.50.

This first book by the Rector of old S. Paul's in Edinburgh is almost wholly good. It is challenging, but it leaves one restless, dissatisfied and anxious. It is a prophetic book—and like much prophecy it has no room for even proper compromise. Everything is seen in terms of black and white. It has passages of rare insight, of poetic beauty, and of clear conviction. It is a book that deserves to be read, and to be read reflectively. It does not, however, always deliver up itself and its message easily to the reader. And because of this it may be misunderstood, and I may indeed have misunderstood it.

For this reason its challenge will best be heard and understood by those with some theological insight rather than by the 'man in the street'—or even, often, in the pew!

It would be a misunderstanding of the book and tragic if it became a rallying point for those whose search for security leads them to reaction, for this is a *radical* book in the root meaning of the word. It would be equally unfortunate if it is dismissed by those whose flight from security leads them to a restless pursuit of all things new.

Father Holloway, who describes himself as a product of the sixties against which he is in critical reaction, and who has himself a distinguished record of involvement in the Gorbals of Glasgow, analyses the 'destructive impulses' in the history and life of the church which he sees as having their roots in 'an attempt to resolve an unresolvable tension between worship and mission, the enjoyment of God and the service of man: the tension so old in religion between priest and people' (p. 3). He

sees the church as placed 'for all time in a permanent tension between *ghetto* and *surrender*'. The analysis which follows has much to commend it and challenges us not to lose the vision of the eternal verities in a misguided passion for contemporaneity. But in the end I am left with the puzzled feeling that I am being asked to forsake the tension and live in the ghetto. Surely to live in the tension is the creative, incarnational possibility. It is *not* 'this or that', but 'this *and* that'. It is not so much what Richard Holloway says so much as the overall impression of this analysis which leaves me with this puzzled feeling. This section is biting, incisive, highly selective, and, because often the slick phrase is chosen, sometimes less than fair.

Many, despite the great names which can be rallied to support it, will be unconvinced by the exegesis of Matthew 28 : 19 which sees the church merely as 'a representative community' (p. 24). True we are now aware and, as Richard Holloway says, it is a 'thrilling and revolutionary idea', that Christ is already present in other faiths. But, there remains a missionary imperative, an evangelistic demand, laid on the Church by its Lord without which the Church ceases to be the Church as it is in the New Testament. Mission is of the *essence* of the Church.

But all this fades into insignificance before the summons to the Church 'to recover its nerve'. There *is* a revelation, there *is* a Lord over all, and a faith, a living faith expressed in relationships and pre-eminently in our own relationship to Christ—and this the Church exists to proclaim in word and deed.

How right Father Holloway is to see that failure here has led to the 'identity crisis' in the ordained ministry, to a diminution in our apprehension of the transcendent (always *I* would urge to be balanced by an awareness of immanence). The roots of these troubles are to be discerned in a priesthood which has lost its 'grasp of the spiritual'. When the ministry is not seen to be validated in the eyes of God and his Church it will seek refuge in a Pelagian attempt to 'gain merit' by 'a life-style of good works' (p. 38). Yet we must not, I believe, lose sight of the fact that the Lord of all Creation can use and may be using our very secular order to reform, renew his Church.

Central to the New Testament proclamation is the Resurrection and Father Holloway will have no nonsense here. He sees so many modern temporisations as a sign of our having 'gone native', of having succumbed to the spirit of the age and of having rejected the Resurrection (p. 123). There is good stuff here—but it could do without the sentence 'One man's bone and gristle and hair has (*sic*!) been reconstituted to an unbearable weight of glory' (p. 125). Whatever else one is to make of it, it is *not* 'an unbearable weight of glory', it is the Lord's natural glory, it is 'his by right' and he has

'returned' to the glory that was his before the world began and of which he 'emptied himself'. But that aside, it is indisputably so that 'The Church either witnesses to the Resurrection or she is nothing' (p. 129).

All of this could profitably be expanded and I hope it will be in another book. In that book I hope Dick Holloway will reflect on the fact that many good, holy, deeply Christian people do *not* any longer find helpful or real the traditional methods or patterns they have longed used. Nor is it correct to say that the 'prayer of silence' is 'probably the truest kind of prayer there is'. Dom John Chapman once said: 'Pray the way you can: not the way you can't'. If you pray thus it is *true* prayer, and the 'truest kind of prayer' is the prayer that is 'right' for each of us now. For the rest there is good, sound, practical advice here which will help many struggling for a way forward. 'Each generation is equidistant from God. Our generation merely has less patience and there is no prayer without patience' (p. 168).

It has been a delight and a challenge to read this book. I commend it to others for the same refreshing reason.

✠ JOHN CHARLES S.S.F.

Life of Prayer

The Need for Contemplation. *By René Voillaume.*

Darton, Longman and Todd, 1972, 79 pp., 60p.

This rather slight book is divided into two parts: the first, entitled 'The Love of Jesus and Prayer' says the kind of wise and sensitive things to be expected from the founder of the Little Brothers. He emphasizes the realisation of the indwelling Trinity at the roots of our being for the life of loving prayer by which, within the church, we offer God

our life and freedom through his grace. We must aim at being 'like a child who needs his father', letting the life given us grow within. Most of the second section is taken up with a review of modern man's predominant ills, underlining his need of contemplation. After outlining the special vocation of the little Brothers, whose lives should

testify that only in the Heart of Christ can union be attained 'between created and uncreated', Père Voillaume concludes by defending the contemplative life against the charge of artificiality by asserting the reality of the invisible world to which it witnesses. The proper role of the contemplative religious is sharing the blessings of contemplation with any who may desire them. The cornered Christian 'feels he must either become a

contemplative or cease being a Christian'.

Any book which helps us to live the Gospel more ardently and fully, acknowledging the basic ordinariness and reality of true contemplation, is to be welcomed; but others, for instance Anthony Bloom, Monica Furlong and Abhishiktananda, have written more inspiringly and with greater insight into the needs of readers genuinely desiring to grow in prayer and love.

A SISTER C.S.Cl.

Jewish background to the Gospel

Jesus's Audience. *By J. Duncan M. Derrett.*

Darton, Longman and Todd, 1973, 240 pp., £2.75.

The scope of this book is indicated by the sub-title: 'The Social and Psychological Environment in which He Worked; Prolegomena to a Restatement of the Teaching of Jesus'. Derrett believes that ignorance of the Jewish background leads to serious misunderstanding of the teaching of Jesus. As an expert in Oriental Laws, he has a great capacity to see how the enormous mass of laws in Judaism affected the lives of the people to whom Jesus spoke, and how very different was their outlook from our own. So the main part of the book is a highly concentrated description of the social and intellectual scene, which gives a vivid and on the whole convincing picture of the times. To mention just one example, many readers will find much illumination from the section on prestige, which shows the corporate effects of disgrace on the one hand, and of advancement on the other, of an individual upon his family in the closely-knit pattern of society. Other topics handled are the position of women, sexual taboos, economics and the conduct of business, relations with the Roman authorities, religious practices, and the multifarious super-

stitions inevitable in a pre-scientific society, and hosts of other things. Footnotes on almost every page draw attention to passages in the New Testament to which Derrett thinks that the point under discussion is relevant, though it must be admitted that the connection is sometimes far from being self-evident.

It is unfortunate, however, that in his introduction and conclusion the author is very much on the defensive. He seems to presuppose that any reader who is religious will feel threatened by what he has to say, and that any reader who is a scholar as well as being religious will fail to be properly objective. In a series of short appendices to the book he gives specific examples of the way in which scholarship has failed to reach what he regards as the true interpretation of certain New Testament passages. But of course we are grateful for any new light that can be thrown on difficulties. The only criticism that we would wish to make is that Derrett is sometimes too confident that his highly complicated hypotheses are the only right solutions. The appendices on 'Violence in the

kingdom' and 'Cutting off the hand that causes offence' seem to me most helpful, that on 'Puzzles created by the synoptic writers' scarcely convincing, but certainly worth serious attention.

If Professor Derrett wishes his researches to be treated with the respect they deserve, he must learn to treat his colleagues with respect and not disdain.

BARNABAS S.S.F.

A Cry from the Heart

Cry Rage. By James Matthews and Gladys Thomas. S.P.R.O.-C.A.S. Publications, Box 31134, Braamfontein, Transvaal, S.A. 1972.

Yakhal Inkomo. By Mongane Wally Serote. Renoster Books, 1A Fifth Street, Victoria, Johannesburg, S.A.

South African Outlook, Dec., 1971—Dec., 1972. Mowbray, Ecumenical Centre, 1 Long Street, Cape, S.A.

'Sin has many forms, but the work of all is the same—impiety against man and impiety against God—the refusal of others and the insistence on the self', says Charles Williams, who was a poet with an insight into man's heart.

A poet is one with a highly developed awareness of the reality of things which he feels compelled to articulate. Such were the O.T. prophets and such the 'seers' of the new Africa today,

... 'singing songs that no-one hears hopeful that their notes will reach people passing by ...' (Matthews).

Many African poets would agree with Angola's Viriato da Cruz when he says that 'poets should write about the real interests of the Africans, and the real nature of African life, ... to bridge the gulf, to build an identity of re-Africanisation'. In Angola, poets like da Cruz and Doctor Agostinho Neto have been prominent in setting a movement of ideas into circulation.

In South Africa the poets' 'movement of ideas' is articulating the anguish of a people tried almost beyond bearing. The poems are indeed basic, and by their free expression of anger and love, cynicism and pity, hatred and hope, they spell out the struggle for freedom

against brute impediments—

'victims of a dehumanising process inflicted upon them by mindless men ...' (Matthews).

Few could read these poems and remain unmoved.

There is a recognition in the poets of being caught up as victims of a universal evil. In their expression of this reality all matter is stripped bare, as they attempt an objective assessment of the system by seeing the fruits of that system, firstly in those who spawn it, with their blind paralysing hypocrisy, and secondly in those who are spawned by it in the fruit of evil despair—

... 'Oh you black boys
who spill blood as easy as saying
"voetsek"

Listen

Come my black brothers in the
streets

Listen

It's black women who are crying' ...
(Serote).

The reader finds it an easy thing to be wholly identified with their soul-brother and soul-sister, but what about identity with the 'they' of the poems? If the reader's honesty is to match the poets' identity with 'them' is inevitable.

I am my brothers keeper ; even though I may be separated by thousands of miles from the existential situation in South Africa, I do have the plight of those beside me where I am. The poets are crying this out with every word they write. So, for the poets, as for those of us whose hearts condemn us, there is the same answer—

' For what do you do when, again and again

Things around and in you beg you with a painful embrace to hate

And you respond with a rage and you know

That you can never hate . . .

. . . I knelt down to pray. I put my jacket on and faced the day

With a silence as conspicuous as the light of day,

And as persistent and as loud as the heart-beat in silence,

And as shaky,

Hope pumped on and on somewhere in me.

Waking up. The sun. The body' . . . (Serote).

Hope — supernatural hope — the Presence of Christ indwelling—and I fail my brother if I do not essay to be where he is—in prayer. The battle begins there. The prayer that knows as fact that God is immediately and intimately present both to ourselves and to the ones for whom we are praying. For our part, it means, accepting forgiveness, accepting to be the point of contact for the inflow of witnessing courage to our brother and sister poets and to all those for whom we are linked in love, for contemplative intercession is a real sharing of the battle against sin and evil, with Christ, the victor.

A SISTER C.S.Cl.

What Faith is

Guide Book for the New Christian. By Ernest Gordon and Peter Funk.
Harper and Row, 145 pp. with index, \$4.95 (U.S.).

This is one of two books produced in late 1972 by American Tertiaries of our Society. Peter Funk, the co-author of this book and a distinguished man of letters, is the senior Novice Counsellor of the American Province of the Third Order. Ernest Gordon is dean of the Chapel of Princeton University and the author of several books.

Simple, clear and straightforward and with a rich personal testimony this can be recommended with confidence to new Christians and to those who are enquiring. It deals refreshingly with the meaning and nature of conversion and with what faith is and is not. For several sensitive areas of life it gives sound guidance for daily Christian living and places a wholesome emphasis on the nature and reality of choice.

At the heart of that choice is the 'only successful revolution : a revolution of love'. 'The problem is that most people yearn *to be loved* : what they should yearn for is *to love*. And within those few words lies the difference between happiness and unhappiness, fulfilment and separation, peace and war' (p. 42).

The chapter on Christ's healing power is a particularly valuable one with its delineation of the six parts to be taken into account by Christians in the exercise of our common healing ministry, and for the value placed on fasting—a value for which cogent arguments are produced.

There are penetrating insights on community and communes, on the value of the Word in proclamation and on the

Christian's and the Church's need to listen to the Word before we can speak the Word. Sound common sense is found in the pages dealing with how to care for our friends and relatives when they do not share our experience of Christ. And in the fellowship of faith 'experiences of good or ill are occasions for sharing them. We "give back the life" we owe. In doing so it becomes richer' (p. 84). The problem of how to know God's will for us is examined and meaningfully related to prayer. Here too is practical wisdom for the slaying of some old bogies.

The duty of witnessing is helpfully treated and illustrated with earthy

factuality viz. 'We will witness best if we remain true to the type of person we are' (p. 116). It is refreshing to find in the midst of an evident sympathy with the young a complete failure to compromise on essentials—'we don't manipulate God. We obey him' (p. 124). The brief treatment of 'tongues' is inadequate if not confusing and there is more to be said about Baptism and the Eucharist than Dean Gordon gives us in an otherwise excellent chapter. All in all a good book deserving of wide use amongst the younger generation for whom it has been so admirably written.

✠ JOHN CHARLES S.S.F.

Round the World

Starting From Here. By Margaret Dewey. U.S.P.G., 129 pp., 15p.

Among the more exciting annual publications U.S.P.G.'s Report has had an honoured place for years. This time Margaret Dewey has given us a wealth of theological insight into the Church 'at home' and 'overseas', a penetrating analysis of past and present attitudes to mission, a call to spiritual renewal, and a superb essay on mission and its priority in the Church *everywhere*. Priests and people who want subject matter for preaching, teaching, reflection and prayer will find much here. The

bulk of the Report concentrates, properly, on 'where the action is' in the areas supported by U.S.P.G.—and a thrilling and challenging account it is. Calling us all to prayer, to sacrificial almsgiving and to service. Here are up-to-date facts, political, economic and missionary to guide us all in prayer and in ordering our priorities. What good would come if every P.C.C. would make a point of studying this Report.

✠ JOHN CHARLES S.S.F.

Helps to Prayer

A Christian's Prayer Book : Psalms, Poems and Prayers for the Church's Year.

By Peter Loughton, Ronald C. D. Jasper and Teresa Rodrigues O.S.B.

Geoffrey Chapman, 374 pp. — x with indices, £1.25.

An excellently designed book to help Christians of all traditions to pray corporately or individually. It has the 'limited . . . scope' of providing 'for those who do not use the official Daily Offices of the various Christian

traditions' a balanced way of prayer which may lead them on 'to make use of the other resources of those Offices', and so 'share more fully in the corporate prayer of the whole body of Christ' (p. vii). The introduction sets out the

value and dangers of formal daily prayers and explains the pattern here offered.

There are morning and evening Offices for all the seasons of the Church's Year, an Office for the Dead, Offices for midday and a form of Compline, and a final selection of prayers hallowed by centuries of Christian use.

The selection of poetry for reflective reading and as a 'springboard for personal prayer' is remarkably fine and covers a wide spectrum in thought and time.

This is a very sensible and useful book, highly commended.

Many lay people, and particularly many Tertiaries, will find this a valuable aid to regular prayer.

Praying The Mass.

By Anthony Bullen.

Mayhew-McCrimmon Ltd., 88 pp., 30p.

Beautifully produced in four colours throughout ; this is an excellent present

for your Roman Catholic friends and a good example of how to make the Liturgy appear exciting, attractive, and easy to follow. How one wishes our own Anglican experimental Liturgies could be produced in this format !

Prayers for Today's Church :

486 Prayers and Forms of Worship.

Edited by Dick Williams.

C.P.A.S. Publications, 216 pp., fully cross-indexed, three markers, £1.25.

Beautifully and clearly produced, this is a bargain. More, it is a collection of genuinely contemporary prayers in *good* modern English, designed to stand 'alongside' the Prayer Book and to cover in public prayer all those areas of life and concerns of men which are not covered by our official formularies. This will be an invaluable aid to all who have to lead the prayers and praises of God's people.

✠ JOHN CHARLES S.S.F.

Paul the Pastor

The First and Second Epistles to the Thessalonians. *By Ernest Best.*

(Black's New Testament Commentaries) London : Adam and Charles Black, xvi plus 376 pp., £2.50.

A commentary in this series and from this author needs no commendation : indeed, the scale on which the arguments for and against solutions of disputed points are set out, and the number of references to recent literature, rather exceed what has hitherto been usual in the Black Commentaries. It therefore goes without saying that this work will be indispensable for the serious study of the Thessalonian correspondence or of any passage occurring in it. (It should also, of course, go without saying that attention in particular to First Thessalonians, short as it is, is essential to forming a fair impression of Paul both as a man and as a thinker).

The positions adopted about disputed issues are conservative. Both letters stand in the Canon in the form and order in which they were first composed, and both are from the hand of Paul (or, Doctor Best adds a little cryptically, of Silvanus or Timothy, but he does not take up this possibility again). A conventional dating of A.D. 51—2 is defended against recent alternative proposals ; discrepancies between the implications of the first letter and the narrative of Acts are discussed and the latter is concluded to be inaccurate in detail. The description of the parousia in 2 Thessalonians 1 is the work of Paul. The difficult passage at 1 Thessalonians

4 : 4f is taken to contrast Christian and pagan attitudes towards sex within marriage (while, to quote further exegetical decisions from the same chapter, the authority for the eschatological forecast in vv. 15—17—the ‘word of the Lord’—is a revelation from the exalted Christ received through a prophet; and the vexed problem of those who ‘fell asleep through Jesus’ in v. 14 is rather less than satisfactorily solved by abolishing it, so that ‘through Jesus’ qualifies the action of God in bringing these Christian dead to the place of the parousia). But in considering the question who or what to *katechon* and *ho katechon* of 2 Thessalonians 2 : 6f is or are, Doctor Best admits honourable defeat, and after reviewing the proposals of those less cautious than himself admits that he does not know.

Few—regrettably—are those who will work through this commentary from beginning to end, and it should therefore be pointed out that the succinct appendix discussing the New Testament evidence for belief in the parousia, especially in relation to what Jesus himself may have

anticipated, has an independent value as a review of opinions and statement of the lexical data, while the last section of this book discusses the doctrinal implications of this evidence. The penultimate section can also be read independently, and forms a conclusion such as commentators rarely offer: in carefully weighed words, Doctor Best underlines Paul’s indebtedness to tradition—even at this early period—and the quality of his relationship with the Thessalonian Church and of its members with one another. Finally, those primarily concerned with the theology and spirituality shining, as they constantly do, through Paul’s treatment of ephemeral situations should note and weigh Doctor Best’s comments on the doctrine of election (p. 71f); on Paul’s being ‘approved’ as a minister of the Gospel (p. 96), and on his personal commitment to his converts (p. 103); on the nature of faith (pp. 137 and 145) and of love (p. 150f); on union with Christ (p. 200ff); and on discrimination in accepting and transmitting tradition (p. 317f).

KING’S COLLEGE, LONDON.

C. J. A. HICKLING.

The Divine Idea

The Becoming of God. By *W. R. Rutland*. Blackwell, £1.75.

There is a certain ambiguity about this book. It claims to trace the history of the idea that the meaning and nature of the universe appear to the human intelligence as a Process. Yet Doctor Fison, in his somewhat surprised Foreword, speaks of ‘Rutland’s warmth of feeling’ and there is an appendix speaking of the writer’s Christian faith. Not, then, detached history. He writes of Spinoza, Goethe, Schelling, Wordsworth, Tennyson, Swinburne, Julian Huxley, Doctor Robinson and Teilhard

with mention of many others. Rutland’s own expertise is in literature, and he can miss the point of theological terms in spite of his knowledge of Greek. His own enthusiasm, too, entails some failure to understand the less enthusiastic. But this may well seem like quibbling. Even those who are less inspired by this theme may be grateful that in these days of specialists someone has tried to bridge one gap and has traced some interesting ramifications of one idea through history.

A SISTER C.S.Cl.

Christianity in Apartheid Society

The Study Project on Christianity in apartheid society (Spro-Cas) and Spro-Cas Black Community Projects publish a wide variety of important materials which deserve a wider reading public outside of the Republic of South Africa. They may be ordered direct from The Christian Institute of Southern Africa, Pharmacy House, 80 Jorissen Street, Braamfontein, Johannesburg, Republic of South Africa. Prices for the books noted below are stated in South African currency. Black Community Programmes publications should be ordered from Black Community Programmes, 86 Beatrice Street, Durban, Republic of South Africa.

1. **Black Review 1972**—227 pp. with index. Dedicated to two young African leaders who in March, 1973, were banned, this is a comprehensive survey of trends in the Black community of the Republic which is factual and aimed at making known what was done and what happened in the year under review. The Editor's aim is to encourage a wider understanding of the kind of 'life' led by the Black man in South Africa. The history, background and activities of political, cultural and religious groups are outlined, the spread of black consciousness is explored and the activities are exposed. The sheer weight of statistical and factual material speaks for itself and leaves your reviewer with a mounting sense of anger, horror and disgust. No important aspect of the lives of the people is left unexplored. Here are facts and figures that need to be known in England and Australia if we are to make wise judgements about South African affairs. (Publishers : Black Community Programmes). Rand 2.00.

2. **White Liberation**—a collection of essays edited by H. Kleinschmidt—

61 pp. plus blank pages for an article now illegal because its author has been banned. (Publishers : Spro-Cas). These deal with the *white* problem in Africa and suggest guide-lines for community action to heal the racial breaches. American experience and examples help us to explore the basic problems of the 'white' churches and their un-Christian attitudes. Rand 1.00.

3. **Some Implications of Inequality**—edited by Peter Randall—64 pp. plus blank pages for the banned Father Desmond's article. (Publishers : Spro-Cas). This is a collection of papers which explore the bases of that inequality which is a constructed and divisive part of South African life : distress in the Reserves, Malnutrition and Poverty are the titles of the chapters in this symposium. 75 cents.

4. Also edited by Peter Randall and published by Spro-Cas, 88 pp., is—**Anatomy of Apartheid** which analyses the political situation, explores the factors underlying apartheid and its social and cultural implications and gives us an interesting discussion of the economics of separate development in the 'homelands'. Above all the irony is underlined that separate development has been successful in helping to develop a new identity, rather than in preserving an old one ! 75 cents.

5. **Black Viewpoint**—67 pp. (Publishers : Black Community Programmes), edited by B. S. Biko, is a collection of four papers by black leaders addressed to black people and together they 'reflect the broad spectrum now to be found (in South African) society both in terms of the different stresses . . . in the definition of our problem—the white problem—and in the mooted solutions that all four speakers touch on' (p. 8). Rand 1.00.

Outside of South Africa we have little opportunity to appreciate the point of view elucidated in these publications. Yet, without an understanding of such attitudes we cannot think rightly, intercede intelligently, nor act responsibly.

✠ JOHN CHARLES S.S.F.

Books Received

From Mowbrays :

Headings for the Scripture Readings, by *David J. Cooke*, £1.25 ; *The Heart Machine*, by *James Davidson Ross*, £1.75 ; *Praying through the Christian Year*, by *D. W. Cleverley Ford*, £1.25.

From Darton, Longman and Todd :

The Fourth Lesson, Book One, edited by *Christopher Campling*, £3.50 ; *Contemplative Prayer*, by *Thomas Merton*, 90p ; *Worship and Secular Man*, by *Raimondo Pannikar*, £1.00 ; *Church Membership and Intercommunion*, edited by *J. Kent*, *R. Murray*, £3.00 ; *Tears of Silence*, by *Jean Vanier*, £1.10.

From S.P.C.K. :

The Sumptuous Church, by *C. J. Stranks*, 95p ; *The Call of the Desert*, by *Peter Anson*, £1.50 ; *Modern Eucharistic Agreement*, 65p ; *Egeria's Travels*, by *John Wilkinson*, £3.00 ; *Christian Marriage in Africa*, by *Adrian Hastings*, 60p ; *The Attractiveness of God*, by *R. P. C. Hanson*, £1.95 ; *Christian Asceticism*, by *J. A. Ziesler*, 95p ; *A Guide to Psalms*, by *John Hargreaves*, £1.10 ; *Introduction to the Bible*, by *John H. Hayes*, £2.95 ; *History of Israelite Religion*, by *George Fohrer*, £4.95 ; *Aelred of Rievaulx*, by *Aelred Squire*, £1.50.

From the Greek Orthodox Monastery of the Assumption :

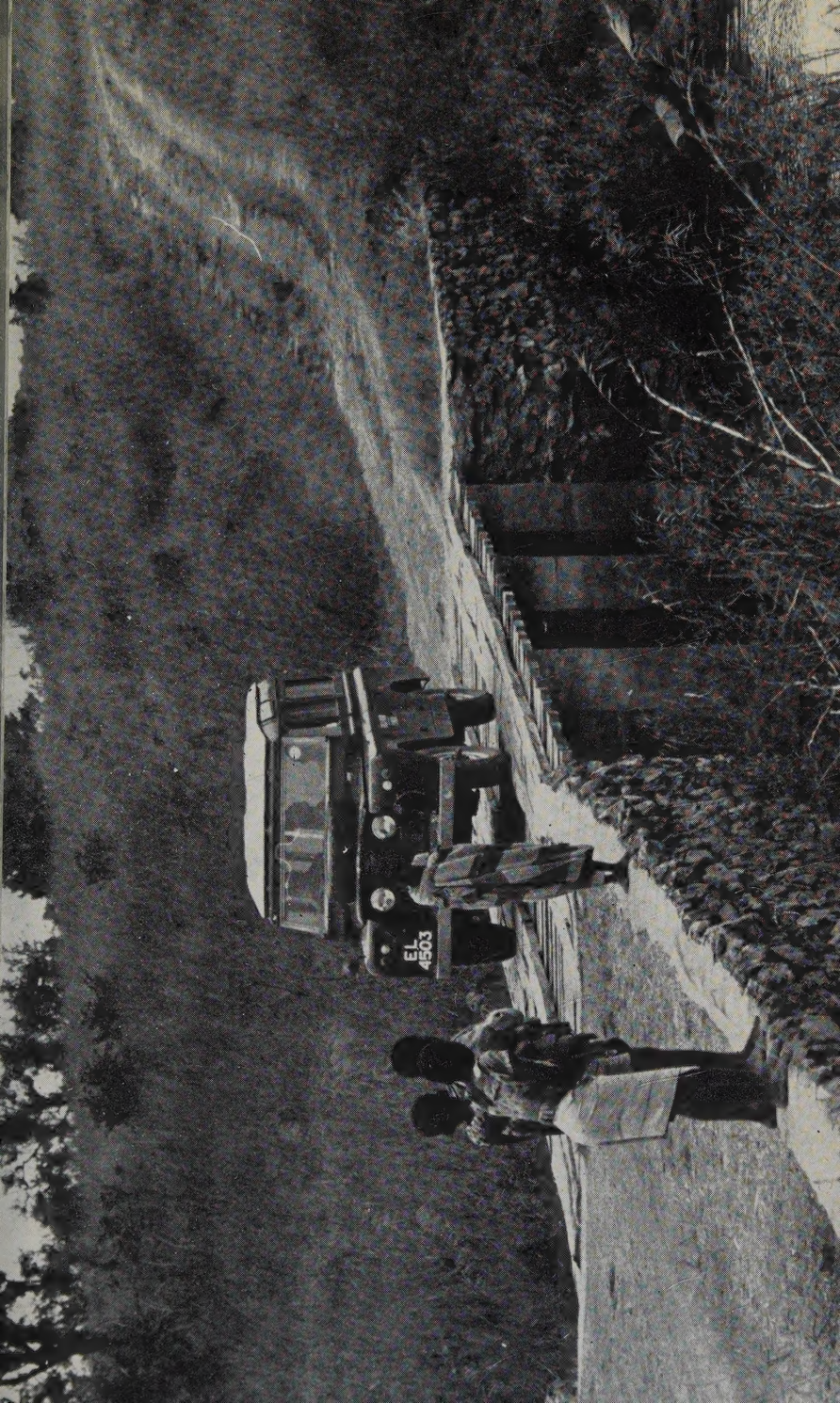
Orthodox Potential, £1.35 ; *Evil in the New Testament*, 85p ; *Amos*, 90p, all by *Mother Maria* ; *Song of the Servant of God*, by *Sister Katherine*, 60p.

From The Church Literature Association :

Country Churches, by *John Betjeman*, 40p ; *Women Priests ?*, by *E. L. Mascall*, 25p ; *Through Lent with Loyola*, by *Donald Nicholson*, 25p.

Also received :

Church, Property and People, by *A. Holmes*, British Council of Churches, 50p ; *The Liturgy of Comprehension 1689*, by *Timothy J. Fawcett*, Alcuin Club and Mayhew-McCrimmon, £4.00 ; *The Jesus Myth*, by *Andrew M. Greeley*, Search Press, £2.00 ; *Incarnation and Immanence*, by *Helen Oppenheimer*, Hodder and Stoughton, £2.75 ; *The Moving Staircase*, by *C. H. G. Hopkins*, Wearside Printing Co., 95p ; *Small is Beautiful*, by *E. F. Schumacher*, Blond Briggs, £3.25 ; *Your Sorrow, in Face of Fear* ; *Meditating in the Bible* ; *The Way to Pray* ; *Runners After God*, all by *Sister Penelope C.S.M.V.*, Wantage Minibooks ; *Unity in Our Time*, issued by The Confraternity of The Holy Spirit, 25p ; *Life at its Close*, by *C. Gordon Scorer*, Christian Medical Fellowship, 12p ; *Violence and Oppression : a Quaker Response*, 10p ; *Towards a Peaceful Europe*, from the *Friends Peace and International Committee*, 25p ; *The Christian Faith in Action*, by *P. E. Sharp*, Budd and Gillatt, S. Leonards-on-Sea, £1.10. A small book of sermons preached by a wise and holy priest in the course of fifty years of faithful ministry. They carry a foreword by an old friend, Doctor Alec Vidler, and are the product of a deep spirituality and wide experience. Very readable.



On the road to Zambia